Die Mercurij 25. Ianuar. 1642.

IT is this Day Ordered, by the Commons *House of Parliament. That Mr. Ashurst a Member of this House, doe give thankes to Mr.* Whitaker, *for the great paines hee tooke (at the intreaty of the said House) in the Sermon he Preached this day in S^t* Margarets *Church, in the City of* Westminster, *being the Day of Publique Humiliation. And that the House doth desire him to Print his Sermon. It is also Ordered, that none shall presume to print his Sermon, but whom he shall give authority under his Hand writing.*

Hen: Elsynge Cler. Parl. D: Com

I appoint to print my Sermon, Iohn Bellamy, Iohn Rothwell, Ralph Smith.

IER. WHITTAKER.

Die Mercurij 25. Ianuar. 1642.

IT is this Day Ordered, by the Commons *House of Parliament. That Mr. Ashurst a Member of this House, doe give thankes to Mr.* Whitaker, *for the great paines hee tooke (at the intreaty of the said House) in the Sermon he Preached this day in S^t* Margarets *Church, in the City of* Westminster, *being the Day of Publique Humiliation. And that the House doth desire him to Print his Sermon. It is also Ordered, that none shall presume to print his Sermon, but whom he shall give authority under his Hand writing.*

Hen: Elsynge Cler. Parl. D: Com

I appoint to print my Sermon, Iohn Bellamy, Iohn Rothwell, Ralph Smith.

IER. WHITTAKER.

ΕΙΡΗΝΟΠΟΙΟΣ,

CHRIST THE SETTLEMENT OF Vnsettled Times,

In a SERMON Preached before the Honourable House of COMMONS, at their Publicke FAST in *Margarets* Church at *Westminster*, the 29. of January.

By JEREMIAH WHITTAKER.

MICH. 5. 5.

And this Man shall be The Peace *when the Assyrian shall come into our Land.*

LONDON,

Printed for JOHN BELLAMIE, and are to be sold at his shop in *Corn-hill*, at the Signe of the three golden Lyons, 1642.

CHRIST

THE

SETTLEMENT

OF

Vnsettled Times,

In a SERMON Preached before the

Honourable House of COMMONS, at their

Publicke FAST in Margarets Church

Westminster, the 30. of January.

By JEREMIAH WHITAKER

MICH. 5.5.

And this Man shall be the Peace when the Assyrian shall come into our Land.

LONDON,

Printed for JOHN BELLAMIE, and are to be sold at his Shop in Corn-hill, at the Signe of the three golden Lyons. 1643.

TO THE Honourable House of COMMONS assembled in PARLIAMENT.

THese weake notions which had their conception in the midst of many languishings personall and domesticall, were onely fit to have perished as an immature abortive from the wombe, yet by your order they are brought forth to see the Sun. It may seeme as their birth they grew somewhat more lively and vigorous by your serious solemne attention, when the Almighty led you according to the nature of the duty through Bochim, that passing by Bacha, and using it for a well, he might conduct you (and in you the Kingdome) to the valley of Beracha: when the Lord hath brought into our Nation the desire of all Nations, then shall you rejoyce with joy for Ierusalem, all yee that have mourned for her. God hath called you out to the publique, he hath done great things by you, great things for you: his eyes are now upon you, your adversaries are plotting, your friends are praying, the world of Newters stand gazing if any private advantage waide your Spirits from the care of publique; you cannot sinne unseene, and are not likely to perish alone in that transgression. God hath called you out of severall parts of the Kingdome, in this service hee hath entrusted you above other men; strive to be above your selves, above the world, that neither your own corruptions, nor the worlds temptations may ensnare you. Forget all by-

Psal. 84. 6. 2 Chron. 30. 26. Esa. 46. 13.

respects to your own people, and to your houses left you by your Progenitors, that the King of Nations may greatly desire your beauty, and you may be able to render in the day of his appearance, a good account of these high entrustments. Let not Christian fortitude be out-stript by Roman; shall a Mutius for the love of his Country endure to see his owne right hand burning, a Regulus suffer to have all his body tortured, and shall not a principle of Grace be stronger then lust, and hopes of heaven higher then earth? Have no designe above or æquall to this, how to exalt Christ, and to render him and his waies desirable to all the Kingdome. And now that the Lord hath opened a way for a Treaty of Peace, leave not the Prince of Peace out of the Treaty; And the mighty God of Jacob Treate by you, for the poore of the flock that waite upon him, and mightily perswade with the Royall heart of the King and all our worthies, that what ever designe they drive, they may be loath to force the attainement thereof through Seas of blood; that as it is commonly storyed of Constantine going to war against Maximinus, hee fell sicke, and the plague of Leprosy became one vlcer all his body over: his Physitians, whose maine designe was to seduce him from his Religion, counselled him as his onely cure, to Bath in a poole full of blood of innocent Children, whiles the blood was yet warme and reeking hot, and without this course it was impossible to finde any other remedy. The disease was strange, but the cure præscribed most prodigious, yet the novelty of it for a while seduced that mighty Prince, so the day was appointed, the Children gathered, Executioners ready to slay the Innocents, the Mothers begin to cry bitterly and fill the ayre with wailing lamentations; the Emperor was preparing himselfe, &c. but suddainely his minde was changed, resolving rather to continue sick, then to recover by such a medicine, telling the poore affrighted people, that the Imperiall greatnesse had his spring and roote

Mutius dextram suã libẽs in ara reliquit. Regulus ne unus pro multis hostibus viveret toto corpore cruces patitur. Tertul. Apolog. cap. 45.

Niceph. Calist. lib. 7. ca. 33.

from

from goodnesse, and that he would make this truth evident by his reall practise, being resolved rather to undergo his own disease, then to endure their slaughter; the blood of Saints is pretious in the eyes of all those who are called Gods upon Earth. Oh that God would suffer the Inhabitants of England (as he once did the woman who had spent all her livelyhood upon the Physitians and found no cure) to touch the hemme of his garment, that our bloody issue might be stayed, and that some other fountaine might be opened to this Land for sinne and for uncleannesse.

The cause of all the evills in Christendome at this day, is either 1. from want of uprighines of heart, to set up Christ as the maine end, and hence it is that Christ is so farre admitted or advanced, as may be subservient to those severall respects which men or states are carried after. Or secondly, from want of clearenesse to discerne a right way to that glorious end. Many poore soules doe often find that it is as difficult in this seducing world to find out duty, as to vanquish difficulty. Or 1 hardly from want of courage, when the right way is discerned to continue constant against all affronts in well doing. A spirit of discouragement begins now to fall upon the hearts of many: from an apprehension that the two witnesses are not yet slaine. About which not to recount the severall opinions of the learned, nor to argue whether it be not probable, that the slaughter may bee in severall Nations successively, in the same way as Christ commeth to bee the desire of all Nations, and according to the order which most acknowledge to be in the rise and ruine of Antichrist, so that they may have finished their testimony in one Nation, when it is not finished in another.

Vtuntur Deo ut fruantur mundo. Solo Deo fruendum est. cæteris rebus utendum est ut ad illius perfruitionem pervenire possim. S. Aug. de doct. Christ. l. 1. c. 22.

Yet this is certaine 1. That whoever they be that are in the number of these two witnesses, that they in bearing testimony shall be wonderfully supported. Secondly, Being supported in it, this testimony and slaughter shall be, it then the

greatest

greatest honour, and highest excellency which is imaginable, Ignatius triumphed in his voyage to Rome to suffer, to think that his blood should be found among the mighty Worthies: that when the Lord makes inquisition for blood, he will remember from the blood of righteous Abel, not only to the blood of Zacharias the son of Barachias, but also to the blood of meane Ignatius; surely those whom God so highly honours with this testimony here, shall in that day appeare in all the world, as a Crowne of glory in the hand of the Lord, Esa. 62. 3. and a Royall Diadem in the hand of their God.

ἐλαχίστε

It was once the shame of the Children of Ephraim being armed and carrying bowes, turne backe: but let it bee the glory of the fathers of our Ephraim, (yee that are the Chariots and Horsemen of Israel) that your hearts are right with God, and in all changes you stand stedfast in his Covenant, that yee may never turne your backes in the day of battell. While you make Christ your end, Christ and you have the same friends, the same foes: Your forces from Earth may be great, but your hopes from heaven are greater, the Rock of eternity is above all waves.

Psal. 78. 9.

Christ can heale all our differences, he made God and man one, Jew and Gentile one, he can much more make King and Parliament one, breaking down the walls of partition. That the bloud of sprinckling may cease upon our Nation, to expiate the blood, and all the other crimes of this Kingdome, and the spirit of Counsell upon you, when you sit in Councell; to make you so many Saviours comming on Gods holy mountaine, that after Generations may rise up, and call you Blessed; is the earnest Prayer

of your humble Servant, lesse then the least of all mercies.

JER: WHITTAKER.

A SERMON PREACHED Before the Honourable House of COMMONS, at their publique FAST.

HAGGAI 2. 7.

And I will shake all Nations, and the desired of all Nations shall come.

THere is a great agreement betwixt the daies we are cast upon, and the duty we are called unto, and the text we are for a while to be imployed about.

1. The daies are daies of shaking, daies of *trouble, rebuke and blasphemy, for the children are come to the birth, and there is not strength to bring forth*; And this shaking is universall, the *Palatinate, Bohemia, Germanie, Catalonia, Portugall, Ireland, England*; There are shaking sinnes, judgements, sorrowes, feares all Christendome over. And if any one thinke his own Family or person secure,

Esai. 37. 3.

in a moment desolation may sit on his threshold, *The* [illegible] *and the foundations of the Earth do shake.* 2. The duty is a shaking duty, not onely to shake off our [illegible] *to hang down our heads like a bull rush, or a reed shaken with a mighty winde*, to spread sackcloth over us: But God requires in such a duty as this, to have our heads, our hearts, our loynes shaken, that we might say this day as the Prophet, *My heart within me is broken, and all my bones do shake*, for *every soule that shall not be afflicted that day shall be cut off from among his people.* Can we look upon the distresse and anguish and feares that lie upon our Brethren all the Land all the World over, and our hearts not mov'd as trees of the wood are mov'd with the winde? have we not cause this day in this duty every one to teach themselves & their Sons, and their Daughters wailing, and every one his Neighbour lamentations? *for death is com up into our windows, & is entred into our palaces, to cut off Children from without, and young men from the streets:* If in *Ezra's* time the men of *Iudah* and *Benjamin* gathered themselves, and all the people sat before the Lord trembling *because of their sinne, and for the great raine*: what were those drops of raine, to those showers of blood, when the carkeises of men fall as dung upon the open field, and as handfulls of corne after the reaper in time of harvest? 3. The text is a shaking text, and the shaking of such large extent, as nothing spared, moveable, or unmoveable, all must be moved, be they high or low, they must be shaken: *I will shake the heavens and earth, and the sea, and the ary land, and I will shake all Nations.* As there is a great shaking in the daies, the duty and text, so we have need to beg that to all these shakings of the heavens over us, and earth under us, that God would give us his Spirit to shake our hearts within us, as in the daies of the Apostles *when they were all with one accord in one place, suddenly there came a sound from heaven, as of a rushing mighty winde, and filled all the house where they were sitting*: that as the first part of the text is this day fulfilled in our eares,

Esai. 24. 18.
Esai 58. 5.
Mat. 11.
Ier. 23. 9.
Levi. 23. 29.
Ier. 9. 20. 21.
Ezra 10.
Act. 2. 2.

I will shake all Nations; so the latter part may be accomplished in our time, the desire of all Nations shall come.

As there is agreement betwixt the time and text, so betwixt the condition of the Church in those dates and in these, if we parallel the condition of Judah and of England.

First in the works of Redemption; their coming out of Babylon, this recovery is incredible, that the redeemed of the Lord seemed as men that dreamed. and their deliverance like a new Resurrection of dry bones, and did not the Lord worke in us and for us a great Redemption when we were at such an under, that all our estates, liberties, and wisdomes were swallowed up, so that we said of our Nation as they of *Israel*, by whom shall *England* rise, he is so exceeding small, yet did we not say, our bones are dryed, our Laws subdued, our liberties over-whelmed, our hope for the present is lost, and what God may do for after generations we know not: but we for our part are cut off, when our enemies were above feare, and we below hope, when there was not faith in earth to believe, then were there bowells in in heaven to turne our captivity like streames in the South. Psal. 126. 1. Ezek. 37.

Secondly, In the worke of Reformation after this Redemption they set up two great workes: First, to recover their outward blessings lost by their long captivity, wherein they met with no considerable opposition, for the text saith, *every man went to his own City*. Secondly, to recover their inward liberty, Spirituall privileges, to set up Gods worship, to build Gods Temple, which to them was the greatest worke of publique Reformation, because many promises made to that House, and many parts of worship limitted to that place which the Lord did chuse to have his name to dwell there. Thither shall you bring all that I command you, your burnt Offerings and your Sacrifices, your Tithes, and the Heave Ezra. 5. 2.

Offering of your hands, and all your choyce vowes which ye vow unto the Lord: in all places prohibited,
Deut. 12. 11. as in *ver.* the 13. Thirdly, In the interruption of that
worke in this good and great worke they met with opposition, unexpected, unimagined, you may finde the enemies
Ezr. 4. 2. Politickly complying, offering to build with them, by that complyance seeking to undermine them, as when that took place, you shall finde them 1°.
2 Kor. 4. Openly opposing. *Then weakened the hands of the people of*
Iudah, and troubled them in building. 3. Cunningly seducing, (by their false suggestions and wicked counsells)
Cyrus, one of the best of Princes, to recerse (or at least
Ezra 1. 1. 2. to suspend) his own Edicts, and crosse his own Proclamation which he sent all his Kingdomes over. 4. Powerfully prevailing the King thus seduced, interrupts them in this worke, and their purpose made frustrate all
Ezra 4. 5. the dayes of *Cyrus* King of *Persia*, and so powerfull were these ill Counsellors with the succeeding Monarches pretending this work (if it went on) would be to the Kings
dishonor in his name and great disadvantage in his estate, and that themselves had no other end in all the world in opposing this worke, but that no dammage might come
Ver. 13. 14. to the Kings Revenue; by these wicked Counsells
Ver. 21. they procure a severe prohibition, and when that procured from the King, then they gather themselves into an armed body, and in hast goe up to Jerusalem and
Ver. 23. cause them to cease by Arme and power; as the Samaritans then with the Jewes, so the Popish Catholiques now with the Protestants in the beginning of the Parliament, when they saw a storme risen, themselves under a Cloud, and events to be *dubious*, then they in their Petition to the Parliament, promised a cheerefull concurrence for the civill part of Reformation, though not for the building of our Temple; yet for the re-edifying of our streets, and repairing of the decayed walls of our Jerusalem. But now that their fears are over, and their hopes growne high, they unmaske themselves, their

fraud is turned into force, and from their promised compliance they are risen up into an open armed resistance, thinking by force and strength to make our Worthies to cease the building both of our Temple and of our City.

4. Under these great oppositions you shall find the people of the Land discouraged, disparited, their hands weakned, their hearts melted with sundry sad effects of this discouragement: first the publique unworthily deserted, because they could not carry it on with that facility they desired and with that ease they first imagined. 2. Private advantages particularly intended, every man beginning to looke now he could serve the publicke, no longer how to save and serve himselfe, and when they could not build Gods house every one to build his owne. 3. This deserting of the publick and intending their owne private ends by them justified; for though they did not deny but that the building of the Temple was in it selfe admirable; yet as things then stood (the Monarchs of the World opposing them in that worke) they could not believe, but at that time it was unseasonable. When we are convinced of a duty Sathan hath his end upon us (when he cannot seduce us to deny it) if he can perswade us to delay it: thus the worke was interrupted for above 40. yeares, for they began to build the second yeare of *Cyrus*, *Ezra* 3. 8. but after the foundation was layde, they were interrupted till the second yeare of *Darius* King *Persia*. *Ezra* 4. 5, with *Hag.* 1. 2. 1. Hence the Jewes say that the Temple was 46. yeares in building, *Joh.* 2. 20. computing the time of the interruption, which was above 40. yeares, for after they began to build. 4. When they thus deserted God, and justified themselves in this desertion, you may finde how God deseres them crossing all their selfe designes, whilst the care of publick lay disregarded.

Hag. 1. 4.

In the second yeare of *Darius* they finished the worke

in the sixt yeare of *Darius*, the third day of the Moneth *Adar*, *Hag.* 2. 18. with *Ezra* 6. 15. So that the time of the building after they set to the worke, was not above 4. yeares and 3. moneths. *vid. Adricom: Chron: Anno Mundi* 3493.

They thought to make themselves rich, but all their blessings are blasted, *you have sown much but bring in little, whatsoever you have got it is like wages put into a bag with holes,* and may not God say to us as unto them, yee looked for much and loe it comes to little, and when you brought it home I did blow upon it, and why saith the Lord of Hosts? *because of mine house that lyeth waste, and ye run every man to his owne house.*

Hag. 1. 6.

vers. 9.

In these sad interruptions God stirres up the spirits of the Prophet *Haggas*, and *Zachariah* to convince the people, that the onely way to save the private was to serve the publicke: never thinke your selves fully redeemed till you be reformed, or that your houses shall be full whil'st Gods house lieth low and emptie; the onely Counsell to help all this is, *Goe up to the mountaines bring wood, build my house, then will I take pleasure in it* (and pleasure in you, and *I will be glorified saith the Lord* and though the difficulties you are to passe thorough seeme unpasteable, and the foundations of the worke so contemptible, that your adversaries deride it, *Nehe.* 4. 3. 4. Your selves undervalue it, yet *who art thou that despisest the day of smallthings, and who art thou O great mountaine before Zerubbabel? thou shalt become a plaine,* and for their incouragement there are divers arguments in this chapter, as

ver. 8.

zach. 4. 10.

zach. 4 7.

First Gods presence with them, ver. 4. *Be strong, oh Zerubbabell, oh Iosbua, and be strong all the people of the Land.* Fall to your worke, for you are not alone, *I am with you saith the Lord of Hosts,* 2. His assistance of them, as hee brought them forth out of Egypt with a high hand, so now *my Spirit remaineth among you, feare yee not,* ver. 5 3. his conquest of all difficulties for them, though in the worke you shall meet with great oppositions, that the whole

whole world shall be full of confusions, as if Heaven and Earth would meet together, for to deale plainely with you, and tell you the truth, I am resolved upon it: *I will shake the Heavens, and the Earth, and the Sea and dry Land*, ver. 6. Yet be not yee shaken in minde, let not your hearts be troubled, for I know my thoughts towards you when I am shaking all Nations, it is, *that the desire of all Nations shall come*.

4. The happinesse of the worke when accomplished, 1. *the glory of the second house shall be greater*, ver. 9. Secondly, the peace shall be firmer. ver 9.

The text containes the third Argument to incourage them, wherein some words are to be explained, then some truths are to be observed.

There are foure quæres to be answered. First what is meant by shaking the Nations. 1. *Question.*

Answ. The shaking of Kingdomes is in a three-fold sense. *Answer.*

1. Naturall.
2. Civill.
3. Spirituall.

First, Naturall, when the Earth shakes and trembles, and the foundation of the hills are moved, as in that great Earth-quake in the dayes of *Vzziah*, before which the people fled for feare, wherein some report divers furlongs of the great Mountaines about *Jerusalem* were rent asunder: and sometimes we read of divers Cities & Countries swallowed, and some Kingdomes rent one part from another: so in Christs passion the Earth quaked, the Rocks were rent, the graves opened, as if nature it self stood perplexed, when the God of Nature suffered, which did not onely convince the Centurion, and make him cry out, surely this was the Sonne of God, but the Heathens as farre as *Rome* observed, admired, and exalted it to be writ for a memoriall. And before the downfall of the Romane Empire, there fell out such universall stupendious and unexampled Earthquakes, that the Seas

Amos Com. with Zach. 14. 5. Joseph Antiq: Iud. lib. 9. c. 11. Billar.

Mat. 27. 54. Tertul. apolog.

Seas were rolled up in heaves, and left Ships hanging on
tops of houses as stories say; sometimes God doth
Ammian. Marcell. bring such shakings on Lands, and Kingdoms as is threat-
ned *thou shalt be visited of the Lord of Hosts with thunders and*
with Earthquakes, and great noise with storme and tempest, and
Esay 29. 6. *with a flame of devouring fire.*

2. Civill shakings, or when God makes such State-
quakes, Church-quakes, that all the people of the Land,
and the fundamentall Lawes of the Kingdome shake to-
gether, as Christ foretells. *When you heare of Warres and*
Mat. 24. 6. *rumours of Warres be you not troubled, for all these things must*
come to passe.

3. Spirituall, when the Lord breakes in upon the spi-
rits of men, and causeth their soules, and their hearts to
shake as *David* saith *my flesh trembleth for feare of thee*; so
Act. 2. 37. the Jewes were pricked in their hearts and cryed out
Men and brethren what we shall we doe sometimes, two of these
meete together, the naturall, and spirituall, as at the
conversion of the Jaylor, there was a great Earthquake
Act. 16. 29. that the foundations of the prison were shaken, and all
the doores were open, and the bands loosed, and as great
a shaking was in his soule within, which made him come
in trembling, and casting himselfe downe at the feete of
Paul and *Sylas*, crying out *Sirs; what must I doe to be saved*,
sometimes all these three shakings concurre; as *Luke* 21.
25, 26. there shall be *signes in the Sunne and Moone, and*
Starres, and upon the Earth distresse of Nations with perplexity,
mens hearts fayling them for feare, and for looking after those
things which are comming upon the Earth, for the powers
of Heaven shall be shaken, all these may be meant here,
but especially the two latter.

2. Question is about the extent of this shaking, I will
shake all Nations; in what sense is this spoken? for
though many Nations rush together, and clash one a-
gainst another, yet in the greatest times of shaking, in e-
very age there are some Nations unshaken and if so: how
doth God shake all?

Answer,

Answer, God shakes all when the greater or most considerable part of Nations are shaken, as it is said *all Jerusalem was moved.* *Answer.* *Mat. 2. 3.*

As when the wise men came from the East, and unto *John Baptist*, it is said went out, *Jerusalem and all Judea and all the Region round about Jordan*, that is the greater or more considerable part. *Mat. 2, 3.* *Mat. 3. 5.*

2. He shakes all successively, though all Nations be not shaken at one time, yet no Nation so stable, but it shall have a time of shaking.

Thirdly, God will shake all Nations Collectively, joyntly, universally at the great day, when *the heavens shall passe away with a great noyse and the Elements shall melt with fervent heate*, when the *Lord Jesus shall be revealed from heaven, with his mighty Angells in flaming fire, taking vengeance on them that know not God, and have not obeyed the Gospell of our Lord Jesus Christ*, &c. though the shaking of all Nations in the Text may relate to all these three, yet especially to the two former as will appeare, afterwards by the end of this shaking, it is that the desire of all Nations may come. *2 Pet. 3. 12.* *2 Thes. 1. 8, 9, 10.* *3. Quest.* *Answ.*

3. *Quo.* What is meant by the desire of all Nations?

Answ. Herein is some dispute and perplexity, some read it. First the desire of all Nations, that is the people whom God hath chosen, and called out of every Nation as his desired ones, his beloved ones. *ἥξει ἐκκεκτὰ πάντων τῶν ἐθνῶν.* Septuag. Veniet desideratus cunctis gentibus quo loco 70. Interpretes alium sensum magis corpori quam capiti, hoc est magis Ecclesiæ quam Christo dixerunt, venient quæ electa sunt Domini de cunctis gentibus *Augustin.* de Civit. Dei lib. 18 cap. 45. ut veniant desiderati omnium Gentium. Iun.

And the sense runs thus, I will shake all Nations, and they shall come, who are the desirable of all Nations. Commonebo omnes Gentes & venient; desiderium omnium Gentium.

2. Others reade it, I will shake all Nations, and they shall come with their desirable things, with strong affections, with large Contributions, when Christ is endeared unto their soules, then they account not Gold, Silver, parts, Estates any thing, Alii subaudiunt particulam ב vel כ venient cum desiderio, vel in desiderio (1) non venient Gentes sed colligent omnes suos thesauros. *Calvin.*

thing they are, any thing they have too dear for Christ, as those Primitive Converts *Act.* 4. 34. They sold their Lands and houses, and brought the price, and laid at the Apostles feete.

3. The most Expositors generally agree that the desire of the Nations is to be understood of the Messias, the Lord Jesus who is the first *begotten of many brethren, who is the head of the body, the Church, and in all things hath the preeminence* Col. 1. 18. And who but he by way of propriety and excellency, can be called the desire of all Nations? this is so cleare. First to Christians that none dare absolutely deny it, for it is Christ, and Christ above the desire of all Nations, that makes any person, Nation or condition truly desirable; and some have, that all Divines that have any understanding, must understand this of the Messiah. Secondly, it is so cleare that many Christians have thought this place alone sufficient to convince the Jewes, that Jesus Christ is the Messiah, and is come already, for the Messiah is promised to come, during the second Temple.

Hunc locum de Christo omnes, qui sani intelligere *fatid* Rabbi Iechaen:

Magna profecto pervicacia Iudæorum in ipso meridie palpitantem, quibus ea occludendam lucem ei. nolle mihi credunt. Audiant nunciet suos, qui hoc ipsum probarunt de Messia, Imer quos Rab. Aquiba, qui vixit ante illam vastationem quadragesimo in Bethsedrin. cujus initium *Hodie*. Ubi agitur de Messia. Hujus sententiæ clarissimi commentatores Thalmudistæ alter per hæc verba. Per Regni dabo ipsis Israelitis post destructionem (Templi primi) & post illud Regnum. Ecce ego consumpsi Gehum & Tyrum & venies 40000. Vid. pl. Pol. Dispt. 1681

3. The Apostle expounds this place of Christ under the Gospell. *Heb.* 12. 25, 26.

4. The Prophets of the old confirme it. *Gen.* 49. 10. The *Scepter shall not depart from Judah till Shiloh come, and unto him shall the gathering of the people be*, and he onely to whom all Nations are gathered can properly be stiled the desire of all Nations: Hence the Church calls him, *Cant.* 5. 16. Altogether desires or desirable, and the affections of people so carried towards him, that they profesle seriously, *the desire of our soules is to thy name, and to the remembrance of thee: with my soule have I desired thee in the night:* and for whom else but onely for this desire of Nations, did Gods people long, when they are said to

חמדות

Totus ipse desiderii.

Esay 26. 7. 9

waite for the consolation of Israel as Simeon, Luk. 2. 25. And *Anna* spake of him to all that looked for redemption in Jerusalem, *Luk.* 2. 28.

5. The History of the Church cleares it, for never did the desire of all Nations in any true sense come, till the Messiah came. 10. then it was fulfilled, *Rom.* 10. 18. *Their sound went into all the earth, and their word into the end of the world*; after this came in the elect multitude of every Nation, the elect of Corinth, Macedonia, Ephesus, &c. then were Nations shaken that the desire of Nations might come, when Christ said, *goe teach all Nations*, Mat. 28. 19.

* In hoc universitatis tremore commotæ sunt omnes gentes quia in omnem terram exivit eorum sonus quod plurimi omnes gentes commotæ sunt ad quas salvator Apostolos miserat dicens, euntes docete omnes gentes, et ex multis vocatis pauci electi primitivorum ecclesiam construxerunt, *Hieronimus.*

But secondly, till this time this Prophecy was not accomplished in building the second Temple, as some of the Ancient Fathers prove fully and largely, for during the second Temple till the Messiah, they had few Prophets or none at least in comparison to what they had during the Temple of *Solomon*.

Posteaquam gens Judæa cæpit non habere prophetas procul dubiò deterior facta est: eo scilicet tempore quo se sperabat instauratio templo post captivitatem futurum esse meliorem. Sic quippe intelligebat populus ille carnalis quod præcuntianum est per Aggæum prophetam dicentem; magna erit gloria domus istius novissimæ plus quam primæ. Quod de novo Testamento dictum esse paulo superius demonstravit ubi aperte Christum promittens. Et movebo omnes gentes, et veniet desideratus cunctis gentibus, *Aug. de Civit. Dei, l. 18. c. 45.*

2. They had perpetuall afflictions, as the Chaldean Monarchy was broken in pieces by the Persians before, their returne, so not long after the building of the second Temple the Persians was broken by the Greekes, in which Wars *Alexander* leading his Army against the Persians, vanquished *Damascus*, *Sidon*, and after subdued all Judea, after his death what great commotions in the world about successions, what heavy conflicts betwixt Siria and Egipt, Kings of the North and South; and the holy land lying betwixt these two Potent Nations were perpetually afflicted; as corne is ground asunder lying betwixt two heavy Mill-stones, sometimes the *Ptolo-*

nies tooke many of them captive into *Egipt, and the Kings of Syria, especially *Antiochus* vexed them with all perplexities, murdering young, old women, children, virgins, infants; compelling them to forsake their Law, to sacrifice to Idols, spoyling and defiling the Temple: afterwards the Romans having conquered Affrica and Greece, the Jewes for a while had a little rest from forraine enemies, but then themselves began to quarrell among themselves, Brother against Brother, as *Aristobulus* against *Hircanus*, and *Hircanus* being too weake implores ayd from the Romans, whereby Judea was soone subdued, and the Jewes made Tributary to the Romans, and a few yeares after *Herod* a stranger was made their King: and thus did the Scepter depart from Judah, and then did *Shiloh* come.

5. Though some honour was done to the Temple during these times of concussions, yet the dishonour was far greater, their sorrowes were reall, but the honour done to the Temple and to their Nation was rather in pretence then in sincerity: ALEXANDER sacrificed in the Temple but not as a convert, from an inward ground of true piety, but as an Heathen through impious vanity, mixing the Worship of the pure God with that of impure Idols. *Pompey* afterwards entred the Temple, but not as an humble suppliant but as a victorious Triumphant * and after that *Cassius* plundered and spoyled the Temple: thus did the Church sit in darknesse all the time of the second Temple, and the glory of it no way greater then the former untill the rising of the Star of *Iacob*; and all Nations lay in a condition undesirable till the Messiah came, who is the desire of all Nations.

6. The ground of this variety in expounding this place is not solidly grounded, the diversity of the sense having his rise from the ambiguity of the Syntax, in the original the Verbe being plurall, and the Nowne singular; but to argue this variety of reading from this ground

* *Ptolomaus* Lagi filius et paulo post; *Ptolomaus* Epiphanes, *August*, *ibid*.

* Alexander sane hostias immolavit in dei templo non ad ejus cultum vera pietate conversus sed impia vanitate cum dijs falsis cum colendum putan. *Aug. ibid.*

* Non devotione supplicis sed jure victoris. *August.*

ground, is unconſequent becauſe ſuch a Syntax amongſt the Hebrews is not unfrequent, when they expreſſe either firſt, the dignity, or ſecondly, where the word includes a multitude, there may be a diſtribution, or thirdly, when two Nouns are joyned togeither of ſeverall numbers, the latter of them being plurall, the Verbe agrees with it, as appeareth by many examples *. Vid. ſanct. in Locum.

* Sæpiuſcule in Hebraismo duobus ſubſtantiis vis quorum unum regit alterum, verbum reſpondet poſteriori. *Gen.* 4. 10. Vox ſanguinum clamant *Iob* 13. 20. Numeri annorum abſconduntur. *Iob* 29. 10. Vox proceris occultabant ſe. *Iob* 37. multitudo annorum docuit ſacium ſapientiam. *Cloſſ. vocabulo* 5. *p.* 29. 9.

7. Theſe ſeverall ſenſes though they ſeeme to diſagree yet they are all ſubordinate and ſubſervient one unto another, therefore not oppoſite. 1. Chriſt comes to the Nations before the Nations come to him, and ſhewes them his excellency, ſhakes them by his providence, and by his ordinances, to make them to underſtand their own ſinne and miſery, that they are undone without him, then he draws the Nations with the cords of his love and then they run after him, take hold upon him, making him the deſire and delight of their ſoules: and when Chriſt hath thus indeared himſelfe to their ſoules, then they account nothing too deare for Chriſt, all they are, all they have they contribute to him, willing to lay down all for him: thus the Meſsiah is the deſire of the Nations, making his elect the deſirable of the Nations to come in with multitude of Converts, flying like Cloudsand Doves to the windows. And then they come with their moſt deſirable things. *The forces of the Gentiles ſhall come unto thee, the multitude of Camels ſhall cover thee, the Dromedaries of Midian and Ephah, all they from Sheba ſhall come, they ſhall bring gold and incenſe, and they ſhall ſhew forth the praiſes of the Lord.* Subordinata non pugnant. *Eſa.* 60. 8. *Eſa.* 60. 6.

4 *Quere.* There is about the comming, when did the deſire of Nations come, or when ſhall theſe things be fulfilled?

Anſw. Chriſts comming is firſt in the fleſh, when *the word became fleſh and dwelt amongſt us*, and before he came *Ioh.* 1. 14.

thus to heale the Nations how all Nations were shaken is before abundantly declared. 2. Christ comes in the Spirit through the glorious dispensation of the Gospell successively to every Nation; and as when God gave the Law hee shooke the Earth; so Christ in the Gospell speakes from Heaven, according to his promise, once more will not I shake the earth onely, but the heavens also; and this promise is not fully accomplished till the fulnesse of the Gentiles come in, and then Christ shall be the desire of all Nations.

Heb. 12. 25, 26.

The words being thus opened, there are three parts observable: 1. The great concussions and shakings should be in the Church. 2 The end of these concussions for the consumption and here is not onely *Copulative*, but *Causall*, the end here of *shaking*, is not to ruine them but to reforme them, for this shaking here is 1. not a *terour* but a *promise*. 2. It is promised, 1. as an act of mercy, 2. as a note of Gods presence and assistance. 3. as a ground of their incouragement to goe on in the midst of danger. I will shake all Nations, to shake them out of themselves out of their own confidences, but it is not to ruine them, but to refine them: this shaking shall end in settling. 3. The meanes how God attaines his end, is by bringing in Christ to be the desire of the Nations, from hence divers truths are observable.

1. *That all Nations shall have their time of shaking.*

2. *That the end of all shakings is not alwaies for ruining but sometimes for Reforming.*

3. *That these shakings of persons and Nations is for Reforming and not for ruining, when Iesus Christ in these shakings comes in to be the desire of that person or Nation.*

There are some other truths follow, afterwards the greatnesse of the glory, and of the peace that those persons shall have where Christ comes to be their desire, as 1. where Christ comes to be the desire of a person or Nation all their shame shall end in glory, for *their reproach they shall have double; I will fill this house saith the Lord*

Lord of Hosts, and consequently I will fill that soule and that land with glory, and the glory after conversion, after reformation, shall be greater then before, as the glory of the latter house shall be greater then the former.

2. As their shame shall end in glory, so all their trouble and Wars shall end in peace, *v.* 9. for in this place and consequently to that soule and land will I give peace saith the Lord of Hosts: But these two latter there will not be time to handle.

Doct. *All Nations of the world shall have their times of shaking*: there are no persons, Families, Cities, States, Churches, so well setled, but one time or other shall meete with shakings. 1. No person hath his mountaine standing so strong, but he shall be moved, *Psal.* 31. 6. 7. not onely the low and weake and foolish, but 1. the highest, even Princes and Nobles, *The hand of the Lord* *Esa.* 1. 12, 13. *shall be upon every one that is lifted up, upon all the Cedars of Lebanon that are high and lifted up, and upon all the Oakes of Basban*: when the Lord begins to shake the earth, he will make the stoutest, proudest, highest sinner in all the world *to goe into the holes of the Rocks, to the Caves of the dust, for feare of the Lord, when he ariseth to shake terribly the earth.* 2. The wisest have such shakings that all their wisdome is swallowed up, *surely the Princes of* Zoan *are fooles, and* *Esa.* 19. 11. *the Counsell of the wise Counsellors of* Pharoh *is become brutish.* 3. Not onely the weake but the strongest and most couragious are so shaken, that *none of the men of might* *Psal.* 76. 5. *can finde their hands*, none of the men of Councell finde their heads, men of courage cannot finde their hearts, for their hearts melt, Joh. 21. 10. *We have heard a voice* *Jer.* 30. 5. *of trembling and of feare, every man handles with his hands on his loynes as a woman in travell, all faces are turned into palenesse*, and in these gloomy daies *the strong shall be as Tow, and* *Esa.* 1. 31. *all his workes as sparkes, and they shall burne together, and none shall be able to quench them*: in that day *even the* *Zeph.* 1. 14. *mighty man shall cry bitterly, and the strong man shall not* *Amos* 2. 14. *strengthen his force, neither shall the mighty deliver him-* 15, 16.

selfe

selfe, neither shall he stand that handles the bow, nor he that rides the Horse deliver himselfe. For the most courageous among the mighty shall flee away naked in that day saith the LORD.

2. Turne your eyes from persons to Families, no Family but hath its time of shaking, the Families in this land, and in all the world; looke upon the Royall Families of the Kings of Israell what great changes in that short time the Family of *Ieroboam, Baasha, Zimri, Tibni, Omri, Iehu, Shallum, Menahem, Pekah, Hosea*, ten severall Royall Families shaken all in peeces, and not so much as a Dog left to pisse against the wall, the Royall Scepter wandring from Family to Family after the revolt from *David* till all Israell was led captive.

3. There is no City so populous, so victorious, but hath its time of shaking, take those famous Cities for example which the Scriptures mention. Damascus the head of Syria, Samaria the head of Ephraim, yet broken in pieces, that they are not a people.

Esa. 7. 9.

4. Tirh. a City full of wisdome, perfect in beauty, planted as in Eden, the Garden of God, every pretious stone was her covering, *thou was the anointed Cherub that was perfect in her way from the day she was created, till iniquity was found in her*, yet was she brought to ashes, made an astonishment and a terror, and thou shalt never be any more, saith the Lord. Nineveh that great City, the City of God.

Ezek. 28. from ver. 12. to 20.

Ionah 3. 3.

Nah. 3. 12. Nah. 2. 10

Yet *all her strong holds like fig trees with the first ripe figs, if they be shaken, they fall in the mouth of the eater, she is empty, voyd and waste, the heart melts, the knees smite together, and much paine is upon all loynes: Thy Shepherds slumber oh King of Assyria, thy Nobles shall dwell in the dust, thy people is scattered upon the Mountaines, and no man gathereth them, there is no healing of thy bruise, thy wound is grievous, all that heare of thee shall clap the hands over thee, for upon whom hath not thy wickedness passed continually.*

3. 18, 19.

Esa. 47. 8.

Babylon that said of her selfe, *I shall be a Lady for ever, I am, and none else besides me, I shall never sit as a Widdow, nor know*

know the losse of Children, of whom God saith, *thou art my battel-axe and weapons of War that was so dreadfull and so* successefull that she *removed the bounds of the people, robbed their treasures, put down the Inhabitants of the world, whose hand found as a nest the riches of the people and as one that gathers eggs that are left when the fowles that lay them flie away for feare*: So she *gathered all the earth and there was none that moved the wing, opened her mouth or peeped*, none had the boldnesse to say unto her, what dost thou? yet this Babilon *the glory* of Kingdoms, *the beauty of the Chaldees* excellency, was overthrown, as when God overthrew *Sodom* and *Gomorra*, and when she were shaken in pieces, all Nations that admired her, rise, stand astonished at her fall, *Hell is moved fro beneath to meet thee at thy comming, all the Kings of the Nations shall speak and say to thee, art thou also become weak as we?* Is *this the man that made* the earth *to tremble? that did shake the Kingdoms; that made the world as a wildernesse, that destroyed* the Cities that opened not the house of his prisoners; how is the *Hammer of the whole earth* cut asunder and broken? how is *Babylon* become a *desolation*? how art thou fallen from *Heaven oh Lucifer*, Son of the morning how art thou cut down, which did weaken the Nations?

Esa. 10 13. 14.

Esa. 13. 19.

Isa. 14. 9.

Ver. 16.

Ier. 50. 23.

Esa. 14 12.

And as it was with this litterall, so it shall be with mysticall Babylon, she hath had her time of rising, of raigning, all the world wondered after the Beast, *saying*, who is like unto the Beast? who is able to make Warre with him? there was given to him a mouth speaking great things, hee opened his mouth in blasphemies against God, and the Kings of the earth made drunk with the cup of the whores fornication, *agree to give their Kingdomes unto the Beast*, and so the Beast made War with the Saints and overcame them; yet will the Lord shake the Foundations of Babylon, *Babylon the great is it fallen, is it fallen, and become an habitation of Divells*, and though the Kings of the earth have committed fornication, and liv'd deliciously with her, shall *bewaile* her and *lament* for her, when they see the smoke of her burning yet they shall be unable to support her *because her plagues shall coe in one day*,

Rebe. 13. 4.

Rev. 17. 17.

13. 7.

Rev. 18. 2.

Ver. 9

Ver. 10.

Ver. 8.

day in one houre, (if you thinke a day too long) even death, mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord that judgeth her.

Lastly, to name one City more, *Ierusalem* the City of God, the Mountaine of his holynesse, beautifull for situation, the joy of the whole earth, that had fortifications by nature and by art, a City of the greatest Priviledges, that had the largest promises, sweetest experiences, *God was knowne in her palaces for a refuge,* that were so dreadfull to the Nations, that when *the Kings were* Psal. 48. *assembled, they saw it and so they marveiled, they were troubled and they hasted away,* of whom God saith, *walke about Sion goe round about her tell the Towers thereof, marke well her Bulwarks, consider her palaces, that you may tell it to the generations following,* yet the following generations that have heard of her glory, have read of her ruine, that *a stone is not left* Mat. 24. 2. *upon a stone*: Come from Persons, Families, Cities, unto Nations, our own Kingdome; how oft hath it been shaken by the Romans, Scots, Picts, Saxons, Danes, Normans? what a world of shakings hath been in this poore little world? Looke upon the great Monarchies, the Assyrian, Persian, Grecke, Romane, the great Image, Dan. 2. 31, 35. whose *brightnesse was excellent, and the forme terrible, yet the stone cut without hands smote this Image and the iron, the clay the brasse, the silver and gold were broken in pieces and became like the chaffe of the Summers threshing floore, and the winde carried them away*: Nay if you goe a little further, you shall finde not onely the shaking of all Nations but of all Churches; there is no Church so wisely founded, so firmely setled, but they have had a time of shaking: Cast your eye upon the famous Churches of Asia, of Affrica and many great considerable parts of Europe: hath not God shaken so these Churches in pieces, that he hath made them to be as if they had never been? for the Houses of God are become *full of dolefull creatures,* Isa. 13. 21. 22. *the Owles dwell there, and the Satyres dance there, the wild Beasts cry in their desolate Houses, and Dragons in their pleasant*

palaces

palaces, and the Temples of the living God *are become the hold of every foule Spirit, and a Cage of every uncleane and hatefull Bird.* Rev. 18. 2.

Thus the Doctrine is cleare that all Nations and Inhabitants of the world have their times of shaking.

If you aske why should God thus shake the Nations, I Answer:

1. God never wants power to effect it, he that is the King of nations, and unto whom all the nations are but the drop of a Bucket and as the duſt of a ballance, can eaſily ſhake all nations; for what is a drop to the Ocean? and the ſmall duſt in the one end of the Ballance to a talent of Lead and heavy weights in the other end? nay all nations *before him are as nothing, they are counted to him leſſe then nothing.* 1 Reaſ. Eſa. 40. 15. Ver. 17.

He never wants ground to inflict it, he hath juſt cauſe to ſhake the nations, for the nations provoke him every moment: When the nations ſhake off God no wonder he ſhakes off them: when the nations ſhake God out of all. 1. out of all they are, will not have God neither in their hearts, *Pſal.* 14. 1. nor in their heads, *Pſal.* 10 4. *God is not in all their thoughts*, nor in their mouths, *our tongues are our own, who is Lord over us?* nor in their works nor waies, they *profeſſe they know him, but in workes they deny him:* when men are all for themſelves, make themſelves their own end, and conſequently their own God, their own Idole, I had almoſt ſaid, their own Divell; when they ſhake God 2. out of all they have, GOD ſhall have nothing to do with their States, all they have little enough for themſelves, too little for their luſts; received much, expect more, but never returne to God according to that they have received from him: they ſay to God as the uncleane Spirit to Chriſt, *What have we to do with thee, art thou come to torment us before the time?* God may do for them what he pleaſeth, but they muſt have liberty to do what they liſt. *How ſhall I pardon for theſe things ſaith the Lord?* 2 Reaſ. Pſal. 12. 4. Tit. 1. 16. Mar. 1. 24. Ier. 5. 7.

3. They ſhake God out of all that God is, or account-

eth deare unto him, heave God out of his own Ordinances, much of man and little of God, in Gods own appointments lift God out of the world. Question Gods prelence, his providence; belye the Lord, and say, it is not hee; deny God his property, his liberty; turne Turkes, Tyrans against God, will not admit him a being in their own hearts, nor permit him a being in the hearts of others; plunder him out of all hee hath on earth, and teare him out of heaven, and had they power answerable to their will, would undeifie their Creator: No wonder when God sees the Nations in such a posture of *distance* from him, and of high *defiance* against him, that he shakes the Nations; it is rather a wonder of mercy, that all *Nations are not consumed*, and if his mercy were not as infinite as his Majesty, his provoked Soveraignty might in a moment reduce the world into a meere non entity.

Lam. 3. 22.

3 *Reas.* God never wants instruments to be imployed in this service, if God be about a worke of reforming, the instruments are few and fearefull: *Moses* himselfe is timorous, who am I, that I should goe against *Pharoh*? The great Prophets make Apologies, desiring rather to be excused then to be imployed: *Jeremy* saith, Ah Lord God, I cannot speake, for I am a Child; but if God be upon a worke of destroying, instruments are ready, multitudes at his beck, he needs but to hisse for the fly of Egipt and the Bee of Assyria, and they come in hast, and rest all of them in the desolate valleys, in the holes of Rocks, upon all thornes, and upon all bushes, and so greedy are they of this imployment, that they beg a Commission to be sent, as persecuting *Saul* breathing out threatnings and slaughter against the Disciples of the Lord, went to the High Priest and desired of him Letters to Damascus, that if he found any of this way, men or women, he might bring them bound unto Jerusalem, and he was not idle when he got this power into his hands he made havock of the Church, entring into every

Exo 3. 11.

Esa. 7. 18. 19.

Acts. 9. 1. 2.

Acts 8. 3.

every Houſe, haling men and women, committing them to priſon: when God would have *Ahab* to fall at Ramoth Gilead, an evill Spirit ſtood ready for that deſigne, and undertakes audaciouſly, I will perſwade him: nay, ſo forward and violent are men in this ſervice, that it is ſeldome but they exceed their Commiſsion, whereby God is provoked to revoke their power: I am ſore diſpleaſed with the Heathen that are at eaſe, for I was but a little diſpleaſed, and they helpe forward the affliction; thus every vermine can do miſchiefe. *Zac.* 1. 13.

It is God that ſhakes the Nations, for what ever inſtruments are uſed, God appeares to be the maine agent. Hence it is, that meanes that are unconſiderable, contemptible, produce effects that are wonderfull. 2. Cauſes that are moſt probable prove frequently moſt unſucceſſefull, The Battell is not to the ſtrong, nor the race to the ſwift. 3. The manner God takes in carrying on his deſignes are imperceptible, his waies in the darke, and his paths in the great waters, and his footſteps are not ſeene, Clouds and darkneſſe are round about him, yet righteouſneſſe and judgement are the habitation of his Throne: And hence it is that effects which are ſeen riſe often from cauſes that are unſeene, that when men ſee neither winde nor raine, yet the valley is filled with water, which God doth for this end, that the world may take notice that there is a God who rules by his power for ever, and whoſe eyes do behold the Nations, therefore the Rebellious ſhall not exalt themſelves. 4 *Reaſ.* *Eccleſ.* 9. 11. *Pſal.* 97. 2.

If all Nations have a time of ſhaking, wonder not if you ſee many ſhaken out of their Houſes, thouſands ſhaken out of their own Countries into a wilderneſſe: Beloved, thinke it not ſtrange concerning the fiery triall, which is to try you, as though ſome ſtrange thing had happened unto you. *Vſe.*

2. If all have their time of ſhaking, foreſee theſe ſtormes and prepare againſt them, every creature hath his refuge, and there are few diſeaſes but there are ſuita-

ble remedies, either to prevent them or remove them? labour before these shakings come, that you may finde rest in the day of trouble: If you aske how? I answer, when you see all Kingdoms shaken, your Laws, Libertie, property, life, labour to get a property and to cleare your interest to that Kingdom which cannot be shaken: the game of heaven will answer all your losses on earth, and that being certaine will support the Spirit in the midst of all uncertainties, if you have laid up your treasure in heaven it is in sure hands, and there the walls are so high and strong, that theeves can not climbe over, or breake through to steale: but if you have no state but what is on earth, no inheritance but what is in the world, all you have lies at the mercy of cruell adversaries.

Heb. 12. 28.

Vse. 3. 3. If God shake the Nations see the hand of God in all the shakings that are in your persons, Families, in all the convulsions that are in the world; in every worke wherein is Gods hand, there should be our eye: Its our wisdome when Gods hand is lifted up to see it: Its part of that subjection we owe him; *as the eye of servants looke to the hand of their Masters, and the eyes of a Mayden to the hands of her Mistris, so our eyes are upon the Lord our God:* It is a meanes whereby to get support from him, *my eyes are ever towards the Lord, for he shall pluck my feet out of the net*: and not only should our eye be upon him but our heart should bee after him, our greatest worke to stay these shakings is not with man but God.

Oculus noster ubi digitus Dei.

Esay 26. 11.

Psal. 123. 2.

Psal. 25. 15.

Eccles. 8. 6. It is our sinne and misery, *and herein our misery is great upon us*, that either we are secure in the midst of danger, as a drunken man *upon the top of a Mast* in the midst of a storme, or if we be shaken out of that Lethargy, and our eyes be open, we see any hand rather then the hand of God, complaine of any but of our selves, cry out of the lusts of every one but of our owne, we complaine of the sad misunderstanding betweene King and Parliament, that wicked Counsellours seduce him, that bloudy Cavaleers are about him, that Countries are plundered,

Prov. 23. 24.

Innocent

Innocents affrighted and thousands in many places made desolate: but have we not greater cause to complaine of that misunderstanding betwixt God and us? that our hearts and the spirit of Christ are at such a distance, that our soules and the soules of the people of the Land seduced by wicked Counsell make Warre against the Heavens? have we not need to think of some accomodation betwixt God and our persons, betwixt God & our poore Nation? Is it not time to consider of some propositions? nay the King of Kings who is infinitely jealous of his honour, yet counts it his honour *to passe by transgression*, Prov. 19. 11. therefore he sends propositions to us ready drawne, and signed with the bloud of his deareſt Son all which are so equall in themselves, so advantagious unto us, that nothing but hellish madnesse can keepe our soules from God at such a distance. There are great preparations (these shaking times) to stay the hand of man, either by a way of complyance, or resistance, and shall there be no preparations *to meete our God*, to bring our selves and Amos 4. 12. our Land to comply with God, when the hand of God is most in all these shakings, if we be not able to resist that hand, is it not our wisedome to pacify that which we cannot endure? for who *amongst us can dwell with these* Esa. 33. 14. *devouring fires, who can dwell with everlasting burnings? can* Ezech. 22. *thine heart endure or thine hands be strong in the day the Lord* 14. deales with thee, therefore be willing to bee reconciled to him, that your soules may enjoy him as a friend whom you cannot endure as an Adversary. It would be an Act of mercy in these dayes of misery, if we did not Esa. 10. 20. *stay our selves upon him that smites us*, but every man would Esay 17. 7. looke to his maker, and all our eyes would have respect to the holy one of Israel.

When you see the hand of God shaking the Nation, 4. *Vse.* humble your selves under the mighty hand of God, that God may exalt you in due time; shall the Heavens grow blacke over us, the Earth tremble under us, the World languish round about us, shall all Christendome *reele too and*

and fro like a drunken man, and shall onely our hearts in all these shaking times be unshaken? If we looke either upon the Judgements of God that are upon us, or the sinnes that are committed by us, or the difficulty to carry on the worke of Reformation for us, or if you looke upon the World of uncertainties to humane reason, what the events may be of this great shaking in the World; all these may be strong motives this day to humble us

First Motive. First, the Judgements of God upon *England*; may wee not say *who gave us* England *for a spoyle*, and Ireland *unto Robbers*? hath not *the Lord against whom wee have sinned*? *therefore hath he powred upon us the fury of his anger, and the strength of* the Battell, *it hath set us on fire round about*, yet we carry our selves as though *we knew it not*, and *though it burnes we lay it not to heart*, and these shaking Judgements may the rather move us because this concussion is first universall, the disease is Epidemicall, this shaking began in the *Palatinate*, *Bohemia* but it hath spread it selfe over *France*, *Spaine* and all the Christian World, the Lord seems to *have a controversie with all Nations*, & *to plead with all flesh*, giving up a wicked World to the sword, as hee threatned before the ruine of *Jerusalem*: Behold *evill* shall *goe forth from Nation to* Nation, *and a great whirlewind shall be* raised *from the coasts of the* Earth, and the slaine *of* Lord *shall be in that day*, from one *end of the Earth even* to the other end of the Earth, all Nations shall drinke of the Cup of *trembling and be moved*, and be *mad*, *and bee drunke and spew*, and fall, and *rise no more*, because of the sword that I will send amongst them.

Fs. 42. 24. 25.

Ier. 25. 31

Ver. 32.

Ver. 33.

Ier. 25. 16. Per. 27.

If that *Tudor Anglicus* that raigned in this Iland some 40. yeares together, slew so many, that strangers wonder how this Iland could be so populous to heare, and bury such incredible multitudes from *England*, it went over the Seas to *Holland*, *Zeland*, *Denmark*, *Norway*, &c. The malignity then was great, but nothing to what now it is. It was then in the Papists, yet onely such as were

Cœpit Anno. 1486. Et ferè Annis 40. Anglis fuit perpetuum malum, &c. *Semper.* de febribus lib. 4 c. 15.

Naturall,

naturall, but now in thoſe that are ſpirituall: then were there ſweats of water, but now of blood, bloud of all ſorts the meane and mighty.

Theſe concuſſions are ſo dreadfull, that when the Prophets lived in ſuch dayes as theſe, their practice may be our Preſident, how did they mourne with bitter wailing? *for the hurt of the daughter of my people am I* hurt, *Jer.* 8. 21. *I* am *blacke*, and when others mourned not they mourned the more heavily. *Give glory to the Lord be-* *Ier.* 13. 16. *fore he cauſe darkeneſſe, and your feete ſtumble upon the dark Mountaines*, and while you looke for light hee *turne it into the ſhadow of death, and make it groſſe darkeneſſe.* Say to *ver.* 18. the King and *to the Queene, humble your ſelves, ſit* downe for *your Principalities* ſhall come downe *even the Crowne of* *Ver.* 17. *your Glory.* But if you will not heare it my ſoule ſhall weepe in *ſecret places for your pride*, and mine eye ſhall *weepe ſore and run downe with teares, becauſe the Lords flocke is carried away Captive.* Looke *away from me* ſaith the Prophet *Eſa.* 22. 4. *Iſaiah*, *I will weepe bitterly, labour not to comfort me*, becauſe of the ſpoyling of the daughter of my people, when I heard ſaith another that thou didſt march *thorough* the Land in indignation, and threſh the *people in anger, my* *Hab.* 3. 12. 16 *belly trembled, my lipps quivered at the voyce, rottenneſſe entred into my bones*, and I trembled *in my ſelfe that I* might finde reſt *in the day of* trouble; did all the godly Iewes mourne for trembling Judah, and ſhall not we that are true *Engliſh* men mourne for languiſhing *England*? we that are Chriſtians mourne for ſhaking Chriſtendome? Are not the ſorrowes, the feares, the dangers of *England* as great nay greater then thoſe of *Iudah*? they were ſhaken by an Enemy without, but our diſeaſe and danger is in the midſt of our owne bowells, God is daſhing *England* againſt *England*, the Father againſt the Sonne, like that plague threatned againſt Egypt, worſe then all the *Eſa.* 19. 14. former ten; *I will mingle a perverſe ſpirit in the midſt of* *Ver.* 2. *Ægypt*, and I will *ſet the Ægyptians againſt the Ægyptians*, (we may ſay now) Chriſtian againſt Chriſtian,

even in their neereſt relations, not onely under the ſame government, as the Iriſh againſt the Engliſh; but in the ſame Land, Country, City, Towne, Family: the Engliſh againſt the Engliſh as God ſaid of Egypt when he intended to overthrow it, they ſhall fight every one againſt his brother, and every one againſt his neighbour, City againſt City, and Kingdom againſt Kingdom. If our afflictions be greater then thoſe of Judah, why ſhould our affections be lower, why ſhould not every man cry out *O my bowells, my bowells, I am pained at my very heart, I cannot hold my peace, becauſe thou haſt heard O my ſoule the ſound of the Trumpet, the Alarme of Warre, deſtruction upon deſtruction is cryed, the whole Land is ſpoyled*, had thoſe men of God bowells for ſtrangers, nay for Enemies, as *Eſay my heart ſhall cry out for* Moab *and not* onely *Moab* ſhall *howle for Moab*, but I will bewayle the *Vine of Sybna*, I will water thee with my *teares O Heſhbon*, my bowells ſhall *ſound like an Harpe for Moab* and my *inward parts* for *Kirhareſh*; is not England, Chriſt endome, dearer to us then Moab unto him? If *Rachell* wept for her children, and the men of *Ziklag* when their ſonnes and Daughters were taken captive, *wept till they could weepe no more*, how much more cauſe have we to weepe for this Church and State, the wombe that bare us, and the breaſts that gave us ſucke and every one in this day of mourning to bow downe heavily, *as one that mourneth for his Mother*.

Ier. 4. 19.

Eſa. 15. 5. *Cap.* 16. 7. *Verſ.* 9. *Verſe* 11.

1 *Sam.* 30. 4.

Pſal. 35. 14.

2. *Motion.*

If you turne your eyes from the ſorrowes to the ſinnes of our perſons, Families, Nation and the whole Chriſtian World, this may increaſe our humiliation: for the great concuſſions of the World that are univerſall, argue the abominations of the World to be univerſall, if we conſider the whole World. Firſt the greateſt part of it is unchriſtian. Secondly, the greateſt part profeſſing Chriſt is Antichriſtian. Thirdly, the greateſt part of them that are of the reformed Religion in profeſſion are without Religion, and againſt all Reformation that as in thoſe great ſhakings that were in the Chriſtian

World

World, when the *Goths*, *Hunnes*, and *Vandalls* over-ran *Germany*, *France*, *Italy*, *Spaine*, the greatest parts of *Europe*, and the famous Churches of *Affrica*: there was an overspreading of sinne in the whole World, before that over-flowing scourge passed through the World, that *Salvian* who lived in those times, writes that there was little of Christ in all Christendome; that Christians were worse then Heathens, that men were counted so much the wiser by how much they were the wickeder, sinne growne to that height that every thing was loved, admired: only God in all contemned, & no hope that the world should grow better, when all new convictions made them worse. Our condition is the more dolefull because we cover our Enmity with hypocrisie; we may read in that year of our Judgements what our sinnes are, that so many Armies should meet together in the bowells of the same Land clash one against another, yet all sides pretend they fight in the same quarrell; for the King the Parliament, the Liberty of Subject: former ages cannot shew such a President, and after times will wonder at the misery, that a people should be so neare in Language, and in designes at such a distance: oh that the Lord who hath given us one lipp would give us also one heart and that we might have *windowes* into our hearts, that every one might read the hurt of his neighbour, else how just will it be with God to send the sword against an hypocriticall Nation.

Christo Christiani. Sine Christo malitiam sapientiam putant, & prudentiores esse nos credimus, quanto pejores sumus. Vbi est Christianitas nostra? Omnia amamus, omnia colimus; solus Deus comparatione omnium vilis: & quæ tandem spes emendationis in nobis qui non errore opinionis ad malum ducimur, sed studio malæ voluntatis admittimur? Vt semper pejores esse videamur. Salu. de Guber. nat. D. i. l. 6. l. 7. per tot pectora fenestrata. Ep. 10. c. 5

Surely the greatnesse of the miseries that now are upon the Christian World, may convince us of the greatnesse of our iniquities, if the humours to be purged out were more tractable and lesse tenacious, our potion need not such strong ingredients, and if we consider this Island, another little world in regard of the situation and extent; yet it may be a Microcosme in respect of the greatnesse of our abominations, there is a conjuncture of all sinnes. First, all sorts of Persons Prophets, Priests, Princes, Professors, Opposers. Secondly, sinnes of all

ſorts, of all kinds; Uncleanneſſe, Prophaneſſe, Apoſtacy, Malignity. Thirdly, ſinnes of all degrees, ſinne firſt willingly. Secondly, wilfully, maliciouſly, obſtinately, deſperately, affronting God to his owne face. Fourthly, ſinnes againſt all meanes, againſt convictions, purpoſes, promiſes againſt vowes, & our late Proteſtation, againſt mercies neither favours, nor frownes better us; under the ſenſe of wrath in the ſight of Hell it ſelfe wee provoke God, and are ſo farre from endeavouring to bee ſaved, that many curſe themſelves, and anſtead of ſaying, *Lord ſave us we periſh*, cry God damme us.

3. Motion from the difficulty of Reformation.

Thirdly, conſider, wee have not onely our ſorrowes, and our ſinnes, and the ſinnes of the Land and Chriſtendome this day to humble us, but alſo the difficulty of Reformation to get from under our ſinnes, that the iniquities of theſe times may not be the ruine of this Age, there can bee no redemption to the Chriſtian World without Reformation, and to carry Reformation thorough Chriſtendome; how difficult how improbable is it? and to an eye of fleſh impoſſible? if we looke upon the Enemies in Chriſtendome that ſtand againſt it, they have all advantages. Firſt they are many in number. Secondly, in Power potent. Thirdly, in Wiſedome politicke, as *Midian* too hard for *Iſraell*; out with the Saints and *vexe them with their wiles*. Fourthly, in riches wealthy, and that wealth may command many heads, many hands. Fifthly, in diligence more active, whil'ſt the *Husband-man ſleepes they* are *ſowing tares*. Sixtly, in their deſignes more united, as if they were all acted by one ſpirit which workes ſtrongly in the children of diſobedience: thus the Adverſaries of Reformation are like the ſonnes of *Zeruiah*, too hard for *David*, like that great Mountaine before *Zorobabell*, that moſt men begin to ſay of this worke, as the Spies of the Land of Promiſe, though wee ſhould confeſſe that Land, and this worke to be good in themſelves, yet we cannot believe but they are too good for us, for though it be deſired and attempted

Firſt the Enemies that are againſt it.

Numb. 13. 28. 18.

Num. 13. 28.

attempted it is impossible to be obtained. *And the hearts* of the people of this Land begin to melt, as Israell murmuring in their Tents, saying, *because the Lord* hated us, *he hath brought us forth out of* Egypt *to deliver us into the hands of* the Amorites, so we are ready to say wee have desired Reformation, but God delivers us up into the hands of Papists to destroy us, why should we goe on with this worke any further? our hearts are discouraged, our Adversaries are greater and taller than we, their Cities are great and walled up to Heaven, moreover wee have seene the sonnes of *Anak* there. *Deut.* 1. 27 28.

Secondly, the friends that are for it.

2. If we looke upon the friends of Reformation, they are, first fewer, like too little flocks of Kids, *pitching over against the Army of the Assyrians, which fills the Country.* Secondly, Poorer. Thirdly, they are more exhausted, their houses plundered, Countries spoyled, themselves many of them in severall parts of the Christian World banished, so that thousands may say as *Naomi, I was full and the Lord hath made me empty, call me not* Naomi, *but call me mara*, for the *Almighty* hath dealt very bitterly with me. Fourthly they are more divided, and that division a sad Prognostick, threatning desolation when the stones of the building begin to cleave, and fall off one from another, the house growes ruinous and the breach thereof comes *suddenly in a moment*. Fifthly, they are now most dejected, begin to be weary of the Medicine; the potion that should heale them makes them so sicke, as that many yeeld up themselves rather to languish in their disease, than any longer to take pills that are so bitter: what condition can be more sad then neither to be able to undergoe the disease that molests us, nor to endure Physick that should helpe us? and most chuse rather to die quietly then attempt recovery with better potions. Fourthly, it may adde to our humiliation this day to consider the uncertainty of events in all these concussions, our disease is certaine to England, to all Christendome, and though wee know God doth not shake

1 *Kings* 20 1 *Cor.* 1. 26. 7.

Ruth 1. 20. 21.

Esay. 30. 13.

Nec pati mor-bos nec ferre medelam.

4. *Mot.*

the World in vaine, or to no end, yet this end which is known to God is unknown to us: God takes delight to hide *the events from the sonnes of* men, and no man can tell what a day, much lesse what a moneth or yeare may bring forth: this Church and State our Mother that bare us is sicke, and we are come this day to her bed of languishing, to mourne with her, to mourne over her, but whether this sickneſſe bee to life or death, whether *England* be fallen sicke as *Elisha*, who was *fallen sicke of the sickneſſe wherof he died*, or as *Lazarus* whose *sickneſſe was not unto death*, but *for the glory of God, that the Sonne of God might be glorified* thereby, who though he died, and for a while there was great mourning yet he was soone recovered, and then there was greater rejoycing.

2 *Kings* 13. 14.
Iohn. 11. 4.

Ver. 43.

The nature and event of the sickneſſe of our Land is unknowne to the wiſeſt of our State Phyſitians and our beſt Divines vary in their opinions, ſome of the wiſeſt have ſaid *many yeares* ago, that the Church of *England* was fetching her dying throbs, drawing her laſt breath, and though God wrought a ſtrange recovery, yet the relapſes are ſo many, that within a few dayes there are ſo many changes betwixt hopes and feares, that the ſame men differ in opinion from themſelves, the Symptomes of our diſeaſe are in ſuch variety, in ſuch contrariety, the Aſpects of Heaven ſo oppoſite, the pulſe of *England* ſo unequall, that no Divine can in that ſenſe divine infallibly what the end of theſe things ſhall be, have we not cauſe whil'ſt we are held in this great ſuſpence in a matter of ſuch great conſequence, wherein our ſelves Wives, Children, ſoules, bodies, King, Parliament Church and Kingdome are deeply concerned to weepe bitterly, to wreſtle ſtrongly, to cry mightily as *Abraham* for his Sonne, ſo we for our Mother that bare us, as he begged the life of his ſonne, O that *Ishmael* might live, ſo let us beg with all importunity the life of our Nation, ſaying, O that England might live in thy preſence, and for Englands ſake let us never hold our peace, and for Irelands ſake,

Mi ſunt ultimi ſingultus moribundæ Libertatis. L.

Eſa. 62. 1.

ſake, let us give the Lord no reſt till the Reformation of the one goe forth as brightneſſe, and the redemption of the other as a Lampe that burnes; and though we have many feares, let us not caſt away all confidence, for though theſe coucuſſions might be, and we have deſerved ſhould bee for deſolation: yet God can turne the ſtreame making this poyſon to be a cordiall and changeing the curſe into a Bleſſing and that which might be a corroſive to devoure us may prove a reſtorative to repair us: for all ſhakings are not for ruining but ſometimes for reforming as in the text I will ſhake all Nations; but the end ſhall be for the good of all people, and that is the ſecond part of the text, the end of theſe ſhakings is not a curſe threatned from Mount *Geball*, but the ſound of a bleſſing promiſed from Mount *Gerizzim*, though the Lord ſhould ſuffer the deſtroyers to plunder our houſes, to undoe the City, to undoe the Kingdome; It is God, labour to juſtifie him though he condemne us; for who knowes whether the Lord may not returne and have mercy, for when there is no deſert *in* us, no probability of the leaſt good *for us*, free grace can finde arguments for redemption, when deſerved Juſtice might cloth us with deſolation; what was Judah, when this promiſe made unto them, but full of uncleanneſſe. ver. 13.

Deut. 27. 12.

Commonebo omnes gentes ut veniant: Vau hic eſt τελικον hoc eſt *pro* ἵνα ſumitur: & pro ut Druſius, in loc.

Though all Nations have their times of ſhaking, yet all ſhakings are not for ruine, but ſometimes for reforming, as this in the Text. Firſt all ſhakings are from God. Secondly, comming from the onely wiſe God, muſt needs be for wiſe ends for the ends of ſhaking are determined before any ſhaking be attempted, I *know my thoughts* towards you, &c. Thirdly, all great ſhakings from God argue that God is about great changes, 4th. All great changes are either in Fury or in Mercy, either to make the world better or leave it worſe, where theſe concuſſions heale not ſinne, they ripen Judgement; and when Apoſtacy is not recovered, malignity is increaſed, calamity is haſtned: hence it is that all the great ſhakings

2. *Doct.*

Ier. 29.

Buni. 7. 2.

ings are either for Ruine or for Reforming.

Exod. 15 19. 1. Some ſhakeings are for ruine both to perſons and Nations, *Pharaoh* and *Egypt* ſhaken but not reformed, their luſts not healed till they ſanke *like Lead in the mighty waters*. *Felix* had his time of ſhaking when the powers of the world to come were opened, the dregs in the Acts 25. 27. bottom ſo diſcovered, that he *trembled*, yet he ſoone ſettled upon his Lees againe, and willing to do the Jewes a pleaſure left *Paul* bound; there *is a dry wind from the high* Ier. 4 11. *places of the wildernesse, towards the daughter of my people, but not to Fan nor to cleanse, even a full winde from* thoſe places ſhall come upon Jeruſalem, but not to make her leſſe ſinnefull, but more miſerable; the enemy ſhall *come up as Clouds, his Chariots ſhall be as the Whirle-winde, his Horſes* v. 13. *are ſwifter then Eagles, woe unto us for we have ſinned*: When Chriſts Fan is in his hand, he will throughly cleanſe hi Floore, but that day of cleanſing, though it be joyfull to the wheate, yet to the chaffe it ſhall prove terrible, for he will burne up the chaffe with unquenchable fire. If you aske, why ſhould God in any of theſe ſhakings bring any perſon or Nation unto ruine?

Anſw. 1. Some are rotten, and bodies which are unſound, whether Naturall or Politique, cannot endure Pſal. 62. 3. ſhaking, but are like *a bowing wall and a tottering fence*.

2. They have no roote in themſelves, no foundation Mat. 7. 27. but of ſand, and when *the raine and the floods come, and the windes blow and beate upon ſuch a houſe it falls, and the fall* Eſa. 5. 24. *thereof is great*, for where the *roote is rottennesse*, no wonder their *bloſſoms go up as duſt*.

3. Many perſons and Nations are ſo rotten at the heart and roote, that they and their corruptions are *Homogeneall* all one, from the ſole of the foot unto the head there is no ſoundneſſe, *but all they are, are wounds and bruiſes, and* Eſa. 1. 6. *putrifying ſores*; and when a freting Leproſy is ſo ſpread Levi. 14. 40. in a building, that when the infected ſtones are taken away and other ſtones put in their roome, and with Ver. 41. other morter, yet if the plague breake out againe after all

all this, then there is no other remedy but to breake down the house, the stones of it and the timber thereof and to carry them forth of the City unto an uncleane place. as Jerusalem before the captivity compared to a boyling pot, *the great scum went not forth out of her*, therefore because *in thy filthinesse is lewdnesse, and I have purged thee and thou hast not bin purged, therefore thou shalt never be purged from thy filthinesse any more.* *Ver.* 45. *Ezek.* 24. 6. to the 14.

4. Under all shakeings, the humors and lusts are so far from being removed that they are inraged corruptions grow more impetuous, more venomous all shakeings prove but the rousings of sleepy Lyons, and the lusts begin to march more furiously, and their drivings are like the drivings of *Iehu* the Son of *Nimshi*; this is a sad fore-runner or ruine, *when I would have healed* Israel, *then the iniquity of* Ephraim *was discovered.* 2 *Kin.* 9. 20. *Hosea* 7. 1.

5. Though the sinnes of persons and Nations are never pleasing to God yet when God is shaking persons and Nations, and tendring reformation to them the sins then of those persons and Nations are most displeasing: And hence it is that we read, when there have bin hopes of the best times, there have been the saddest breaches as when the Tabernacle was erected, and there came fire from the Lord, and consumed upon the Alter the burnt Offering, which when all the people saw, they shouted for joy and fell upon their faces. yet in the height of this joy when these demonstrations of mercy were abused, and the Sons of *Aaron* offered *strange fire*, there went out *fire from the Lord and devoured them.* and the whole House of *Israel* called out to bewaile that burning which the Lord had kindled: When the Gospell prevailed wonderfully, that the Christians sold all they had, and brought the price and laid it at the Apostles feet, yet at that time what a sudden breach upon *Ananias* and *Sapphira*? When Christ the healer of the Nations came to his own and his own received him not, how were those daies of joy to the Jewes the begining of sorrowes? and *Lev.* 9. 23. 24. *Lev.* 10. 1, 2. 6. *Act.* 4. 34. 37. *Acts* 5. 10.

when in thoſe ſhakeings their Nation was not reformed, how ſuddenly, how fearefully was it ruined? for then their ſinne grew exceeding ſinnefull; thus ſome ſhakeings are for ruine.

2. Though ſome ſhakeings are for ruine, yet free Grace makes frequently great concuſsions to uſher in glorious reformations, as when *Eliah* was at *Horeb* the Mount of God, the Lord paſſed by, but yet not diſcerned by *Eliah*, his Spirit not ſufficiently prepared to an awfull regard of the divine preſence, till a great and ſtrong wind rent the Mountaines, brake in pieces Rocks, and after the winde an earth-quake, and after the earth-quake a fire, and after all this the Lord appeares in a ſtill ſmall voice unto *Eliah*: what a ſhake gave Chriſt to *Saul* when he was going to Damaſcus, that he was *ſtruck down with trembling and aſtoniſhment*? yet this ſhaking was in mercy, not in fury: God ſhaked him that he might ſhake down all the ſtrong holds of Satan in him, and of a perſecutor he is turned a Profeſſor. As God deales with the ſoules of perſons, ſo with States and Nations; *Iſrael* in Egypt, their oppreſsions greateſt when their redemption is neareſt: thus is it Gods way to carry on Reformation thorough the midſt of concuſsions, and though many ſhakings are not accompanied with Reformation, yet no Reformation came into any Church or Kingdome without ſome kinde of ſhaking.

1 *King.* 19. 11.

Queſt. Queſt. If you aske why reformation, ſo neceſſary in it ſelfe, a worke ſo advantagious to the ſoules of men; that which is good, and doth good, why ſhould it with reaſonable men meet with any oppoſition.

Anſwer. *Anſw.* 1. Reaſon from Sathan; therefore the nations oppoſe their owne good, becauſe deluded by the great *ſeducer of the Nations*, where he gets in, he is hardly got out; hee would not leave the poſſeſſed till hee had *torne him and left him halfe dead.*

Rev. 20. 3. *Mar.* 9. 26.

2. *Reaſ.* 2. From Sathans inſtruments, eſpecially Antichriſt; as there was great ſhakings all the world over, before his riſe

riſe, the Romane Empire broken in peeces, that which *letted and hindered the revealing of the ſon of perdition might be taken away*: So it is not improbable; but hee will make great ſhakings in the World before his fall. 2 *Theſ.* 2. 7.

3. Form our ſelves.

1. The prejudices that are in the hearts of men againſt Reformation, whereby it is, that no Reformation ever was ſo good, but by many in every age, it was evill ſpoken of, and theſe prejudices are various, according to the variety of mens diſpoſitions and corruptions. 3 *Reaſ.*

1. Some thinke it unneedfull ſpecially in the Church, as if the *Church* could not erre: which error is ſuch a grand impoſture, That if it once bee admitted into any perſon or Nation, it leaves that perſon and that Nation, not onely withoutall ſenſe of their diſeaſe, but without all care or conſcience to ſeek a remedy.

2. Some that confeſſe Reformation needfull, yet conceive it unexpedient, if not to the ſoules of men, yet to their ſtates, and if not to the States of men in generall, yet to ſundry men in their particular; could their bee ſuch a Reformation found out, as would advantage all, that none in any thing might be loſers, then it would be worthy of all acceptation: this was the prejudice the Jewes had againſt the Meſsiah, the great Reformer, if we let him thus alone, all men will *believe on him, and the Romanes ſhall come and take away our place* and Nation: this was the argument *Demetrius* uſed, which made ſilver Shrines for Diana againſt the great Apoſtle, to his companions: Sirs ye *know that by this craft, we have our wealth; but you ſee that this paul hath perſwaded much people ſaying, they be no Gods*, which are made with hands: ſo that our craft is in danger to be ſet at nought, &c. *Ioh.* 11. 48. *Acts* 19, 24. 26. 27.

To remove this great prejudice, conſider: 1. No man can bee a loſer by Reformation, for their are but two things expoſed to loſſe. 1. Their luſts, and what rationall man can thinke himſelfe a loſer by the loſſe of his corruption? for what diſeaſed man, is a loſer by the loſſe of his diſeaſes.

True, if our lusts were only to be mortified, we could not be losers; they are better lost then kept: but secondly our estates are in danger, for that consider there is no designe upon necessaries or conveniences but onely upon superfluities; and diseases bred by repletion are oft cured by exinanition and nature as it is not deficient in necessaries, so it is not redundant in superfluities, nature tells us that superfluous members in the body are unusefull and so rarre from being comely, that they adde deformity: and grace tells us, mans life consists not in abundance. 2. Suppose some particular persons should lose: yet every true sonne of the Church should preferre the publike gaine before his private losse. we are unworthy of Christ if unwilling, that our selves should decrease that Christ may increase: 3. consider that hee that loseth all to gaine Christ, his gain doth infinitly surmount his losse for he that finds Christ, he finds more then hee can lose, because he finds himselfe and the life is more then food. 2. He finds his God: 3. In God and Christ hee finds all things, rest for his soule, comforts for his spirit, which are incredible before he taste them, and unspeakable after his soule is filled with them, he finds that good that is infinite; that soule thinkes unworthily of Christ, which thinkes he can be a loser by him, for if there be joy enough in Christ to content a being, that is infinite there is much more then enough to content our finite beings.

Aquin.

Luk. 12. 15.

Iob. 3. 30.

Luk. 15. 17.

Rev 21. 6.

Cant. 3. 4.

1 Pet: 1. 8.

3 Some that conceive it not unprofitable, yet looke upon it as unpossible; it is a worke very good, if it could be done at all, or done with lesse difficulty: I answer to that consider it is Gods excellency to carry on greatest workes, through greatest difficulties; what were the Apostles to convert the World? What was poore *Luther* to attempt the shaking of Babylon, in all her height and greatnesse: 't is our wisdome to looke to duty, & *Gods* worke to master difficulties.

4. Besides these prejudices in the head there is much unwilling-

unwillingnesse in the hearts of men to be reformed as *Austin* saith of himselfe in his conversion: Conviction, was so cleere, that I could not deny, and yet corruptions so strong, that I could not yeeld, and in this conflict hee continued about twelve yeeres * his sinnes discovered, but not detested. *

* Non erat omnino quod responderem veritate convictus, nisi tantum verba lenta somnolenta modo, ecce modo fine paululum, sed modo et modo non habebant modum, *August. Confess. lib. 8. cap. 5.*

Vid. ca. 7. multi mei anni effluxerunt, forte duodecim anni ex quo undevicesimo anno ætatis meæ lecto Ciceronis Hortensio, excitatus eram studio sapientiæ, et differebam contempta felicitate terrena ad eam in venigandam vacare; cujus non intentio, sed vel solum quæsitio jam preponenda erat etiam inventis *Thesaurus regnis* ne gentium &c. *ibi.*

At ego adolescens miser, valde, miser in exordio ipsius adolescentiæ etiam petieram à te castitatem et continentia; da mihi castitatem et continentiam, sed noli modo. Timebam enim ne me cito exaudires, et cito sanares a morbo concupiscentiæ quam malebam implere quam extingui, *ibid.*

* Noveram mi quitatem eam, sed dissimulabam, et connivebam, obliviscebar, *ibi. c. 7.*

His soule convinced but not converted graces, (as chastity *continency*) *formally* asked, but not cordially desired, fearing God should grant his request too soon, when his heart longed rather to have his lusts satisfied, then to be extinguished.

Thus many men in the World, have not much to say against Reformation, yet their hearts are not for it; the great quarrell that many have in this Kingdome, with this great Councel is the same that the Samaritans had against *Nehemiah*, it *grieved them exceedingly that there was come a man to seeke the welfare of the children of Israel*; and that which should bee the joy of our Land, is a griefe to many, that there is come a Parliament that seekes the spirituall welfare of this our Sion. *Neh. 2. 10.*

5. Besides these prejudices against Reformation, in the heads and hearts of men, the disagreement of them that desire Reformation, is no little prejudice; many say I am not against Reformation: I see it is needfull, I confesse it is profitable, but yet I cannot be so much for it; whil st I see those that seeke Reformation, not to agree amongst themselves, what it is, that they desire to be reformed.

To this I Answer, 1. That these divisions are to be la-

Iud. 5. 15. mented, and for these *there are great thoughts of heart.* 2. though this is to be condoled yet it is no argument why Reformation should be delayed or deserted: for there were never any Reformations in the world, but in them that sought it there was for a time some difference. In the Church of Corinth was not their conversion of *God*, because amongst the Converts there were some *division*? were not *Paul* and *Barnabas* sent of Christ, because the contention *betwixt them grew so sharpe; that they parted one from another*; among all artists there is some difference, The Philosophers are not all of one mind, shall therfore a man resolve for his own part to be sceptick, to believe nothing? Physitians in the same disease, are not all of the same judgment, shall therefore a patient rather chuse to languish under his distemper, then adventure on a Physitian? Shall a man argue because there is some error, therfore there is no truth?

1 Cor. 11. 18.

Act. 15. 39.

Had ye lived in the dayes of the Apostles, in the time of *Luther* by this argument you had never yielded to any reformation. This was the argument the *Pagans* had against the Christians, Papists to this day, have against the Protestants; in al ages there have been some Christians, either unskilful or unwatchfull. The Gentile said, I would be a christian but I know notwhat to think, Your difference are so many.

3. Why is the most propable meanes deferred wherby this diversity may be healed: or is it of purpose deferred? Thus this Objection may daily be renewed.

6. To these might bee added as another ground why Reformation meetes with opposition: the many advantages that corruption hath against Reformation; error hath sundry pleas against truth: 1. Priority of possession though not in our primevæ nature, as God made it, yet as it is in our persons: 1 *Cor.* 15. 46. *The first man is from the earth, earthly: howbeit that is not first which is spirituall, but that which is naturall*: 2. The great sinne of the World is the World speaks evill of things it knowes not, it pleads congruency

Vid. *Orig.* contra *Cels. Chrysost.* in *Act.* mutuæ inter eos pugnæ, &c. *Lact. l.* 4 *c. ult.* Minus docti minus *Tertul. Apolo. c.* 1. Scit veritas se peregrinā inter ris agere, inter extraneos facile inimicos invenire.

Unum gestit ne ignorata damnetur paulo post.

Quid iniquius quam ut oderint homines quod ignorant, etiamsi res mereretur odium? Tunc etenim meretur cum cognoscitur an mereatur. Vacanti autem meriti notitiā, unde odij justitia defenditur.

Malunt nescire quia iam oderūt. Adeo quod nesciunt, prejudicant id esse, quod si sciant, odisse non poterant.

congruency to corrupt nature: error is a familiar, Reformation a meere stranger 3. Vniversallity of acceptance with the corrupt World. 4. Reformation hath these disadvantages, that though the promises of Christ are farre greater then if Sathan should set us, as hee did our Saviour upon an *exceeding high mountaine*, and shew us *all the Kingdomes of the World, and the glory of them*, and proffer to us as unto him all these things will I give you, yet what is all this to Heaven? I will give thee my spirit, my Thrones, my selfe, my joy; &c. What is a moment; to eternitie? but herein the promises of Christ are disadvantaged, because they are, 1. Spirituall, and our hearts carnall, 2. They are invisible to any eye, but the eye of Faith, and we walk not so much by Faith as sense, 3. The chief of them are in future, the greatest estate of a Christian is in reversion; not presently bestowed, but safely reserved: but our spirits run mainly for the present and are neglective of the future. *Ind: ver:* 10. *Ma:* 4. 8. 1 *Pet:* 1. 4.

If therefore in the worke of Reformation Sathan opposeth. 2. Antichrist with all his might interposeth. 3. Our owne heads bee full of prejudices, and our hearts full of unyeeldingnesse. 4 If so many disagreements that men cannot agree to bring in truth, as a jesuiticall world to introduce error. Lastly, If truth it selfe meet with so many disadvantages no wonder that Reformation meets with opposition and the times of Reforming be times of shaking.

The use is for ingagement and incouragment: 1. By way of ingagement for our persons, to bee willing to bee Reformed our selves, and be friends to Reformation, that it may have some friends, though it have many adversaries. 1 *Vse:*

Say not because these are shaking times, therfore they cannot be times of Reforming, Consider.

1. It is Gods way to carry on Reformation, through the midst of concussions. We are not the first put upon these straights, other Generations have had as great, as many

many: what interruptions met with the building the second Temple? and when the Temple was built, and the City was without walls and gates: how many conflicts had *Nehemiah*? and yet the Lord carried the worke on according to his promise, *the street shall be built, and the wall even in troublous times*.

Dan. 9. 25.

2. Consider this way of God is admirable, no better way can be invented

Obj: Can that bee admirable to have stormes, threatning ruine, houses plundered, Kingdoms divided, to have the Kings of the earth set themselves and the Princes to take Councell together against the Lord.

Answ: 3. It is admirable in regard: 1. Of God himselfe, that

2 Cor. 4. *the excellency of the power might bee of God, and not of man*: when God makes a passage for his cause thorough pathes that are impassable. God hath a thousand waies to carry on his worke which man knowes not, *I will make waste Mountaines and Hills; I will make the Rivers Ilands, and I*

Esa. 46. 19. *will bring the blind by a way they know not*.

2. In regard of Religion whereas all false Religions in the World if you looke upon them, they have been carried on by an arme of flesh, the Popish Religion by fire and faggot, *Mahumetisme* by force and strength; It is one evidence of the truth of the Christian Religion that *Christ* hath carried it on by means contemptible, against all oppositions that are imaginable, who could have thought that a few fisher-men should carry on the truth, the Princes of the World not helping, but all the great *Monarches* of the World opposing the Christian Religion in the infancy thereof whilst it was yet in the craddle and those fierce persecutions continuing in their height

Act: 5. 39. and heate with a rage reaching up to Heaven for the space of three hundred yeeres no storms could blow out the light of this sun. Clouds might cover it, but never extinguish it; because the Gospell is from God *the World cannot overthrow it*, whereas all those *Religions* which the *Romanes, Greekes* and all the *Gentiles* went a whoring after

before

before Christ, are all come to nought, and the rest that are risen since, shall shortly be destroyed with the brightnes of his comming. 2 Thes: 2. 8.

3. In regard of Gods people this way hath ever proved advantagious, to be led through the valley of the shadow of death to the land of uprightnesse, and by the gate of Hell to the doores of Heaven. Psal: 23. 4.

Obj. What advantage can it be, when they are slaine all the daye long, and accounted as Sheepe to the slaughter? their lives are no more regarded then the lives of beasts, can the plundering of their houses, spoyling their goods, stripping their bodies naked, and leaving them uncovered to the shame of Ireland and England, now as unto Egypt? Can the spilling of their blood, &c. be to their advantage? Rom. 8. 36. Esa: 20. 4.

Answ 1 Answer, their advantage herein is reall, and may be visible. If we consider their losses sustained, and the gaine procured. 2. For their losse, when God shakes his people, it is to shake them from their security to cleanse them from their dregs, to powre them off from their Lees, to purge away them drosse, and to take away their Tinne, many shall be purified and made white, and tryed, the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. Answ: Zeph: 1. 12. Ion: 48. 11. Esa: 1. 25. Dan: 12. 10.

And many times it befalls them as it befell those worthies when the furnace was made seaven times hotter, it consumed onely the cords that bound them. 3. If your losses be reall, Houses, Lands, &c. yet consider, 1. You lose no more for your God, then others have lost for their lusts and shall Hell outbid Heaven? 2. You lose nothing for Christ, but what you had from Christ. 3. What are the things you lose but such as you must leave, and oft you cannot tell to whom? 4. You lay downe nothing for Christ but Christ laid downe ten thousand times more for you, and all we can lay downe is as pretious seed, and they that carry it out weeping, shall doubtlesse come again rejoycing: and they that have beene most Dan: 3. 25. Eccles: 5. 8. 9. Psal: 126. 6.

dejected with the crosse shall be highest exalted with the Crowne.

2. In the meane time consider, the gaine that is procured.

1. Their graces are excited, acted, discovered, inlarged; the best Christians have bin bred in the worst times; by these shakings their root shootes deeper; their sincerity shines cleerer, when Christ is a signe spoken against, and the sword pierceth (not onely the bodies) but thorow the soules of his people, then *the thoughts of many shall be discovered*, their affections grow hotter as living springs in sharpest Winters have their heat intended, when standing waters lie congealed; the Armour of God is girt upon them closser, their cryes grow louder their prayers stronger, their wrestling as *Jacob who wept and made supplycation and had power over the Angell*; they wrestle as *Rachell* who said, *with the wrestlings of God have I wrestled and have prevailed*: Their communion with Christ growes dearer, they are shaken out of themselves, and from the Creatures, they are made more willing to leave this world where they are so much hated, prepared so long for the day of Christ, when their glory shall be revealed, fitted to rejoyce in the day of vengeance, and to sing *Halelujah* for the downfall of *Babylon*, looking and longing for that day when *Moab shall become a washpot* and *all their enemies made their footstoole*.

Luk: 2. 34.

Ephes. 6. 13. 14.

Hos: 12. 4.

Gen: 30. 8.

2. Their priviledges are exalted, *to you it is given not onely to believe but also to suffer for the name of Christ*, the World admires the *Lacedemonians*, the Romans, and they that had the courage in any place in any age to die for their freinds, to lay down their lives for their Country, were so esteemed by the Heathens, that they had Statutes errected, Pictures ingraven, titles of honour inscribed; the World doing what it could to make their names immortall; how much better to suffer for *Christ*? Hence those Primitive Christians in saddest dayes, had the courage to say to their greatest adversaries, plunder

Phil: 1. 28

Tertul. apo. cap. 25.

Cruciate, torquete, damnate, atterite probatio est innocentiæ nostræ iniquitas vestra.

us

us, torture us, do with us what you will or what you can, your iniquity is but the proofe of our innocency, you think to weary *out the Saints of the most High* by inventing greater torments, but the sect of christians is the strangest sect that you ever read of, it is *allured by those miseries whereby others are terrified.* The more it is afflicted the more it is increased, you may loppe us, as men doe the hedges in the Spring, but wee shall grow the faster, increase the thicker, and when your violence is at the highest to condemne us, then God in mercy will absolve us: what soule would not desire to have his name inrolled in that Catalogue, among the cloud of witnesses, who *wandred up and down, destitute, afflicted, tormented, were stoned, tortured, yet upon unworthy termes not accepting deliverance because they looked for a better resurrection?* Dan. 7. 25.

Exquisitior quæque crudelitas vestra illecebra est magis sectæ nostræ plures efficimur quoties metimur *Tertul. ibid.*

Cum damnamur a vobis à deo absolvimur. *Heb.* 11. 35.

3. Their comforts inlarged, Christians which have had the soarest conflicts have had the strongest comforts, if our flesh tremble to thinke of the pressures, let our spirits rejoyce to consider their supports; God never laid upon any of his, more then hee enabled them to endure; when their burden was heavyest, the *eternall God was their refuge, and underneath them were the everlasting armes*; and as their afflictions did abound, *their consolations did much more abound*, put to death in *the flesh, but quickened in the Spirit*: you may finde the ancient Martyrs singing upon Racks, wearying their tormentors; our later Martyrs rejoycing at the stake, triumphing in the flames; and sundry times Christians chusing rather to be throwne to Lyons without, then to be left to lusts with n: how were these bitter waters of Marah, sweetned to the Spirits of the Apostles? what mixture could be unpleasing to Saint Paul when his spirit was in that temper, that he could say and say in truth, *I take pleasure in infirmities, in reproaches, in wants, in persecutions, in distresses for Christs sake, for when I am weake then am I strong*; for Gods strength is made perfect in our weakness: most gladly therefore will I rather glory in mine infirmities, that the power

Third Advantage.

Deut. 33. 27. 2 Cor. 1. 5. 1 Pet. 3. 18.

Ad leonem, magisquam leneam. *Tertull.*

2 Cor. 12.

Μηδὲν φοβερὸν ὁ τοῦ πατρὸς ἀγαπῶ, μηδὲν ἀλγεινὸν ὅπου χρίστου δόξα.
Euseb.
Dan. 11. 33, 34. 35.

of Christ may rest upon me: Thus no condition is dreadfull when the Father loves us. And this may serve by way of engagement, not to desert the worke of Reformation, though there *be Lyons in the streets* and *Beares in our way*, though they that understand among the people, and which instruct many, *fall by the Sword and by Famine, by Captivity and by spoyle many daies*; yet they shall be holpen with a little helpe, and though some of vnderstanding fall, yet it is to try them, to purge and to make them white.

2 Vse.

For incouragement: if some shakings may be for reforming and all not for ruining, then though we be nothing but feares in our selves, yet cast not away your confidence, for there is hope in God that raiseth up the dead.

Object.

But you will say, alas, what hope can we have when still the *Clouds returne after the raine*, our hopes are turned into feares, our expecttations are disappointed? the Lord hath put us and our *land to silence*, we looked for peace,
Ier. 8. 15. 16.
but *no good* comes, and for a *time of health* yet *Behold trouble*? Had we any Prophet amongst us as the builders of the second Temple had, *Haggai* and *Zechary*? or could you tell us of any certaine promise whereupon to ground our hope in the midst of all uncertainties that
Rom. 11.
might be a comfort: how *beautifull* would be the feet of them that could bring us glad tidings?

Answ.

I Answer, in the midst of all these uncertainties there are some things certaine.

1. For the cause, this is certaine, that the cause of Reformation shall never die so long as Christ lives, and we are sure that Christ lives and raignes and will outlive all his adversaries, for he must raigne till he hath
1 Cor. 15. 25.
put all *his enemies* under his feet, and *because he lives* the
Math. 16. 18.
Church shall live also, and the gates of Hell *shall not prevaile* against it; and though the Archers have *sorely grieved* her, and shot at her, and hated her, yet shall her *Bow*
Gen. 49. 23, 24.
abide in strength and the armes of her hands shall be made strong

strong by the hands of the mighty *God of Iacob, and the sons* Esa. 60. 14.
of them that afflicted her shall come bowing unto her,
and the Scepter that comes out of Israel *shall smite the* Num. 24. 17.
corners of *Moab*, but you will say, alas! what is this to
us in our daies? for who shall *live when God doth these* Jer. 23.
things? I answer therefore:

1. As the cause is certaine so the persons of *Gods* people may know this for certaine, and know it *for their own good*, that all these shakings shall set out *Gods* glory, shall further their good, and though you know not the particulars so far as to answer all doubts, yet you may know so much as may answer all carnall feares, though we know not what evills shall be upon the earth, nor what Prov. 27. 1.
a day much lesse what this Summer may bring forth, yet we know that nothing is in the wombe of time, that was not first in the wombe of Gods counsells before all time, and that nothing ever was in Gods determined councell, but what shall conduce to the praise of his glory, and that his glory and his peoples good are so inseparably joyned together, as neither man nor Divell can put asunder: and therefore though a *sinner* may doe Eccl. 8. 12.
evilly an hundred times, and his daies be prolonged (for *Solomon* the wisest of men could not know how farre or how long the onely wise God would permit the worst of men: yet (saith he) this *I know*, it shall be *well with them that feare God, even which feare before him*, but at the end of all events, it shall not be well with the *wicked*, neither shall he *prolong his daies*, which when they are at the longest are *but as a shadow*, because he feares *not before God*. Rom. 8. 28.
and this we know, saith the great Apostle, that all things worke together for the good of them that love God, not onely our Springs and Summers, but our Autumnes and our sharpest Winters, not only our hopes but our feares, and when God hath brought this great worke to perfection then shall the whole world returne and discerne betweene the righteous and the wicked, betwixt him Mal. 3. 18.
that serveth God and him that serveth him not, and

then your soules shall see and say, *that I have not done without cause all that I have done, saith the Lord*: In the mean time let every pious soule waite upon him, *that hideth himselfe from the House of Israel*, and say with the Apostle, *to me it is a small thing to be judged of mans day*, alas our life is short and therefore the good and evill of this life cannot be long.

Ezek. 14.23.

Esa. 8.17.

1 Cor. 4. 3.

Object. But what is this to our Nation? God may carry on his own cause, and in the midst of all these shakings preserve his own people, as in the shaking of an Olive tree, two or three berries may be left on the top of the uppermost bough, foure or five in the outmost fruitfull branches, yet for all this, our Cities may be made *a ruinous heape*, and England an undone Nation, and though it should goe well with us in our particulars, yet if the land of our Nativity, the land of our desires should be trodden underfoote, have we not cause to say as *Rebecka* said, *I am weary of my life because of the Daughters of Heth*? If *Jacob* take a wife of the Daughters of *Heth*, what good shall my life do me if England be married againe to Rome, and the publique be in danger? what joy can our particular safety afford us when publique calamities overwhelme our Brethren? can you tell us any good tidings for our land?

Esa. 17. 6.

Esa. 25.

Gen. 27. 46.

Answ. I answer, though the sinnes of England be out of measure sinfull, and under the whole heaven hath not been done, as hath been done amongst us, wickednesse never higher, never fiercer, we are full of Apostacy, the Turks, and Papists are Idolatrous, Superstitious, yet the more devout men are in their way, the more they are honoured, onely in *England*, the profession of the true Religion is applauded, but the practice of that which the Land professeth is exploded, strictnesse is accounted madnesse, devotion almost Rebellion, reading, praying, fasting and trembling at an oath, made sufficient characters to mark out *the houses for a spoyle*, and the Inhabitants unto robbers: justly might God say, *shall not I visit for these things, shall not my soule be avenged on such a Nation as this*? yet say

Ier. 5. 9.

not

not our *wound is incurable*, and our bruise *without healing*, for there is hope in the God of Israel concerning this: for to raise up your hope consider three things.

First, the cure of England is not impossible to God. Free grace can finde Arguments of sparing, where Justice might finde ground of destroying: for God in the redemptions of his people

First, He lookes not onely upon the evill of sinne that is committed, but on the evill of misery that is endured, and by their miseries is induced to help them. When Israel was in Egypt, we read little of their grace, but of their *cries*, and of their *pressures*, and *Ieroboam* the son of *Ioash*, was a wicked Prince and the people wicked, yet the Lord *saw the afflictions of Israell that it was very bitter, for there was not any shut up or left, nor any helper* for Israell yet the Lord saved them by the hand of *Ieroboam* the sonne of *Ioash*. Exod. 2. 23. 2 Kings 14. 26.

Secondly, God doth not so much looke at the goodnesse of Professors as the rage of opposers. I said *I would scatter them into corners, and would make the remembrance of them to cease from among men, were it not that I feared the wrath of the Enemy, least their Adversaries should behave themselves strangely, least they should say our hand is high, and the Lord hath not done all this.* Deut. 32. 26. 29.

Thirdly, God lookes not alwayes how a people are prepared for deliverance, but how they prize it, how they pray for it. God takes measure of the spirits of men, and of their graces, to prevent the fainting of the one, and the failing of the other. *I will not contend for ever, nor will I be alway wroth, least the spirits should faile before me, and the soules which I have made*; the rod of the wicked, shall not rest upon the righteous, least they put forth their hands to iniquity. Esay 57. 18. Psal. 125. 3.

Fourthly, God lookes not what grace he findes in them while they are afflicted, but upon that Grace hee intends to convey to them when they are delivered.

5. God looks not at any thing so much without him,

as

as at his owne free purpose of love within him: not only at mens sufferings, but how his name in them should suffer, *I said I would powre out my fury upon them, neverthe-*
Ezek. 20. 22. *lesse I withdrew my hand, and wrought for my names sake, that it should not be polluted amongst the Heathen.* God may say of England as once of Israell, *not for your sakes doe I*
Ezek. 36. 32 *this, be it knowne unto you, be ashamed and confounded for your owne wayes.* O house of England, never the lesse I will remember my covenant with thee, *that thou mayest remember and be confounded, and never open thy mouth any more*
Ezek. 16. 63. *because of thy shame when I am pacified towards thee saith the Lord.* Surely if God deliver our Nation and carry on the workes of Reformation in the middest of all our feares, all the inhabitants of our Land may cry out with
Zach. 4. 7. shoutings, *Grace Grace unto it*, and the Lord alone shall be exalted in that day. But you will say these Arguments
Object. prove Reformation in England onely to be possible, and that through hopes in God, when nothing but feares from men, but yet this possibility may bee to other Nations, and to other Churches as well as unto us, and yet we see them lie desolate, and why may not the same line be stretched over us? howeyer from possibility none can argue a certainty, no not so much as a probability. Many things may be, that never shall bee, it's not impossible but England may be reformed, but yet it's rather probable for the iniquity thereof it may bee destroyed.

Answer. Answer, Though the sinnes of England have deserved that God should shake us all in pieces, and sell us into the hands of the worst of men to ruine us, yet as it's not impossible to his attributes, so it is not altogether improbable in regard of the manner of his dealings with his people, that he will save us and though there are many signes of death upon us, yet in his free grace hee hath not left us without some symptomes of recovery, for

First hath not God in England a people, praying to him,

him, wreſtling with him, and is it uſuall to God to prepare the heart to pray, and not *to cauſe his owne eare to heare?* *Pſal.* 10. 17.

Secondly hath not God a people approving of him, whoſe ſoules-deſires are that Chriſt may guide them by his Counſells, act them by his ſpirit? doth he uſually paſſe a ſentence to Reprobate a people, when a people are unwilling to reprobate their God? when Iſraell would none of God, then and not before were they rejected. *Pſal.* 81, 11. 12.

Thirdly, hath not God a people appearing for him? and doe yee thinke that God will not ſtand up for them that ſtand up for him? when *Paul* ſtood up for God, *though all men forſake him yet God ſtood by him.* 2 *Tim* 4. 17.

Fourthly, hath not God a people cleaving to him and walking with him, unwilling to caſt him off, or to bee caſt off by him? how many thouſand poore ſoules importune his ſtay amongſt us? reſolving in the ſenſe of thine owne diſabilities, and in the ſtrength of his free mercies, what ever become of them to hang upon him, and though he ſmite them *into the place* of Dragons, and cover them *with the ſhadow* of death, yet not to leave him nor forſake him: though God kill them *yet they will* truſt on him, and have *their eyes towards* him, knowing they are undone without him, and therefore threw themſelvs at his feete, ſaying, Lord if we periſh we will periſh in beleeving, we will caſt our ſelves into thy Armes, wee roule our ſelves on thy mercies: and is it not Gods promiſe not to leave a people, or to forſake them when he hath given them a heart unwilling *to depart from him?* the Lord will *be a refuge for* the oppreſſed, a refuge in times of trouble, and they that *know thy name will put their truſt in thee: for thou Lord haſt not forſaken them that ſeeke thee.* *Pſal.* 44. 19. *Ier.* 13. 15. *Pſal.* 5. 15. *Eſter* 4. 19. *Ier.* *Pſal.* 9. 10.

Fiftly, hath not God in England an increaſing people? God hath lately brought in many young ones, many great ones and hath God brought them in at ſuch a time as this onely to deſtroy them? We ſay the husband man

when he puts new ſtakes into a rotten fence, hee intends not to plucke it up and burne it: that yeare when men put new pillars into an old building, we argue their purpoſe is not immediately to ruine that ſtructure, and till the tree was many yeares barren, the Lord paſſed not that ſentence cut it downe, why cumbers it the ground?

Luke 13 7.

Sixtly, the Lord hath not left himſelfe without many witneſſes of his love, though there be ſad tokens of his diſpleaſure, and that he hath beene and is ſtill neere unto us, *his wonderfull workes declare*, for when troubles have been nigh, our God hath beene farre off, hee hath riſen up and ſhined forth upon the ſufferings and ſupplications of his people, and may we not argue as ſhee did, *If the Lord were reſolved to kill us he would not have received a burnt offering at our hands*, neither would he have ſhewed us all theſe things; beſides when the rage of *Haman* was not onely againſt *Mordecay*, but againſt all the Nation of the Jewes, from the univerſality of the danger *Mordecay* argues the certainty of redemption and though all propable viſible meanes failed, yet he is confident God would not deliver up all his people unto ruine, and therefore tells *Hester*, *If thou altogether hold thy peace at this time then ſhall their enlargement and deliverance ariſe to the Iewes from another place.*

Judges 13.23

Hester 4. 14.

Obie. But were not moſt of theſe propable ſignes of good in the Reformation of *Iosiah*, and yet in thoſe dayes deſolation was threatned, and not long after inflicted. *Iosiah* in his perſon was the beſt of Kings, but the Princes, and the people were ſetled upon their Lees, & that Reformation of his was rather in the head then in the members rather forced upon them, then ſincerely imbraced, or cordially deſired by them, as *Jeremy* and *Zephany* who lived in his dayes prove abundantly, and therefore when *Iosiah* died, all that glorious reformation died with him, and gave up the Ghoſt.

Answer.

Ier. 2.

Obiect. All theſe Symptomes though they may perſwade the cure of England to be neither impoſſible, nor improba-

ble,

ble. yet none of theſe convince it to be infallible, and when ſo many mornings of hope have beene covered with a cloud, and have ended in a ſtorme, we are loath to comfort our ſelves with probabillities, whoſe iſſue, and cloſe may be full of uncertainties: can you find any way how the redemption of England may not onely be probable but infallible?

Anſwer: The cure of England is not onely probable but may prove unqueſtionable, if we endeavour in practice to follow the way, the Text holdes out unto us in a way of promiſe. If the Lord Chriſt the Meſſiah be entertained into our Nation, and be the deſire, and delight of our Kingdome, then all our ſhakings ſhall end in ſetling, for that is the onely meanes whereby concuſſions are ordered of God, for reforming and not for ruining when they make way for the deſire of the Nations to come, which *Doct.* 3. is the third and laſt part of the text. When Chriſt comes in the midſt of ſhakings of any perſons or Nation, to be the deſire of that perſon or Nations: then all their ſhakings ſhal be for reforming & not for ruining. In opening whereof conſider firſt, that Chriſt is the deſire of all Nations as hath beene proved before largely: there is one great objection. How can Chriſt bee the deſire of all Nations when firſt the Nations did not know him (and believe if things undiſcerned cannot be deſired.) Secondly, how are the Scriptures true which ſpeake of the Meſſiah as that holy *one whom man deſpiſeth*, and one *whom the Nation abhorreth*. Thirdly, Chriſt ſpeakes of himſelfe I *am a worme, and no man a reproach of men, and deſpiſed of the people, all that ſee me laugh me to ſcorne.*

Ob.

Ignoti nulla cupido.

Eſa. 49. 7.

Pſal. 22. verſe 6. 7.

Fourthly, it is propheſied concerning him by way of wonder *why do the Heathen rage, and the people imagine a vaine thing? the Kings of the Earth ſet themſelves, and the Rulers take Counſell together againſt the Lord, and againſt his Anointed.* Fifthly, according to this propheſie it was fulfilled, for *againſt the holy child Ieſus, both* Herod *and* Pilate *with the Gentiles, and the People of Iſraell were gather-*

Pſal. 2. 1. 2.

Act. 4. 27.

ed together. Sixtly, Christ was so farre from being the
John 1.11. desire of all Nations, that *he came to his owne, and his owne received him not*, and the Church of the Jewes confesseth,
that they looked upon Christ, *as a root out of a dry ground*
Esa.53.2,3: *he hath no forme nor comlinesse, when we see him there is no beauty that we should desire him, he is despised, and rejected of men; a man of sorrow, and acquainted with griefe, and wee hid our faces from him, he was despised and we esteemed him not*,
and hence some of the ancient that expound the first part in the Text to be of Christs comming in his flesh,
Desideratus cunctis Gentibus veniet de novissimo ejus expectatur adventu. Aug de civ. l. c. 35. and by his spirit, yet the latter part of Christs comming to be the desire of all Nations, they thinke not fully accomplished untill the day of Judgement.

Though Christ was not actually desired, yet hee is rightly stiled the desire of all Nations: Because

First, he is most desireable in himselfe: all things that are desireable are in Christ, beauty, bounty, goodnesse, greatnesse, whatsoever can be attractive of your love is
Prov. 3.15 to be found in Christ, he is *more precious then Rubies, and all things thou canst desire is not to be compared unto him, hee is*
Cant. 5. *the chiefest of ten thousands*. Precious Pearles doe not lose their reall worth, though their worth to many be undiscernable.

Secondly, hee is most desireable to us, all Nations stand in need of him, there is nothing in all the world so absolutely necessary but men may have a subsistence, yea in greatest glory without it; men may live without Peace, Liberty, Wealth Health &c. but woe to that
Eph: 2.12 man that is without Christ, he is *without God, without hope in the World*, without himselfe: Without him what soule can live contentedly? or dye comfortably? there is but one thing necessary and that to all, and that one thing must of necessity be most desireable.

3. He is the desire of all Nations, because his desire is after the Nations, though he needs them not, though
Dan. 7. *thousands of Angels stand before him, & thousand times ten thousands daily Minister unto him*, though he lies in the bosome

of

of his Father from all eternity, as one *brought up with him and was daily his delight, rejoycing alwaies before him*; yet such infinite love did he beare to men in whom there was nothing lovely, that he saith of himselfe, *my rejoycing is in the habitable part of the earth, and my delights are with the Sonnes of men.* Prov. 8. Prov. 8. 30, 31.

4. Because all Nations *successively* shall have Christ as the desire of their soules revealed unto them, and without controversie, this is one part of that great mystery of godlinesse, *God manifest in the flesh, preached unto the Gentiles believed on in the world, &c.* 1 Tim. 3. 16.

5. Because when ever Christ comes to the Soules of any person, Family or Nation as their desire, then and not before, those persons, Families and Nations, are most desirable of all others, as *Daniel* is called *a man of desires*, a man greatly beloved; and what made him or any other, lovely in the eyes of God, but onely the Image of his Son, *in whom Gods soule delights*: It is in Christ that God hath *chosen us, called us, redeemed us, to the praise of the glory of his grace*: and it is onely through him that he hath loved us, he hath made us accepted *in his beloved*: why doth God prefer his people above all the world? it is not for their birth, their parts, their breeding, but because Christ is formed in them, therefore the *world is not worthy of them*, and God counts nothing too deare for them: I have given *Egypt for thy ransome, Ethiopia* and *Sheba* for thee, for your sakes have *I sent to Babylon, and brought down their Nobles*; and for their sakes is the frame of nature supported, else this stately House might be made a dung-hill, but the sentence of dissolution is deferred till the number of the elect be fulfilled. Dan. 9. 23. 10 cap. 19. Ephe. 1. 6. Heb. 11. 38. Esay 43. 3. Ver: 12. Dan: 2. 5.

Lastly, when Christ hath set up himselfe in the soules of any person or Nation as their desire, then they run after him, count nothing too deare for him, *all things but losse and dung in comparison of him*, they lay downe themselves, their parts, their states at his feet, they fly as a Cloud, and Doves to his windows, the multitude of Esa: 60. 8.

Camels

Camells and the Dromedaries of *Midian* bring gold
Ver. 6. and Incenſe to ſhew forth the praiſes of the Lord.

2. Particular, when Chriſt is thus come to perſons or Nations, then all ſhakings that ſhall befall them, ſhall fall out for their good, they ſhall be reformed by them not ruined under them, *for Chriſt makes reconciliation*, where he comes he commeth *to finiſh tranſgreſſion, to make an end of ſinnes, to make reconciliation for the people*, and
Dan 9.24. brings in *an everlaſting righteouſnes.*

1. He reconciles God to man, paies all debts, takes up all controverſies, *blots out the hand writing of Ordinances againſt us*: though God might be juſtly diſpleaſed with us, yet in his Sonne he is well pleaſed.

2. He reconciles man to God, takes away all miſtakes, heales all miſunderſtandings, caſts down all ſtrong holds of Satan, convinceth the poore ſoule that the wrath of
Act. 8. God is heavier then death, *that his favor is better then life*; that all the ſweetneſſe a ſoule can finde in corrupt nature in ſinfull courſes, is the *gall of bitterneſſe*, and all that ſeeming liberty the *very bond of iniquity*. He writes deepe impreſſions of eternity upon the Spirit, *gives repentance to the acknowledgeing of the truth*, that they may recover themſelves out of the ſnare of Satan, who were taken captive of him at his pleaſure, and *thus perſwadeth* Japhet *to dwell in the Tents of* Shem.

Lam. 4. 1. 3. He reconciles man to man, takes up all differences, ſubdues all luſts which ſet the world at variance, gives them *one heart and one way*, bleſſeth his people and makes them to be bleſſings, that when ſhaking times come, they are as New wine found in the cluſter, and one ſaith,
Eſa. 65. 8. *deſtroy it not for a bleſſing is in it*: teacheth the Sons of men higher principles, then any Philoſophy of old was acquainted with, to deny our ſelves, to love our enemies,
Math. 5: 44. *bleſſe them that curſe you, do good to them that hate you, pray for them which deſpitefully uſe you*: *Recompence to no man*
Rom. 12, 17. *evill for evill*; *As much as lyeth in you, live peaceably with*
18. 21. *all men, overcome evill with good.*

4. He

4. He reconciles man to himſelfe, makes him to ſtudy his own heart, commune with his own Spirit, till we be Chriſts friends, we are our own foes, *and a mans chiefeſt enemies are thoſe of his own houſe*: thoſe luſts which lie in his own boſome, then the ſoule begins to looke inward to repent of her wickedneſſe, ſaying, *what have I done? how ſorely hath my heart deluded me? how have my own deceitfull luſts abuſed me?* Then God heares Ephraim bemoaning himſelfe; *I have been as a Beaſt, a very brute, chaſtened as a Bullock unaccuſtomed to the Yoke*: Thus there are great ſhakeings: a ſtrange ſtorme is riſen, the Ship is toſſed, but Chriſt comes walking upon the waves, but when Chriſt enters into the Ship there is a great calme; and into what-ever houſe Chriſt comes, he fills that houſe with glory, and the glory of the ſecond houſe is greater then the former: Some diſpute how the glory of the ſecond Temple exceeded the firſt; ſome thinke in continuance the firſt Temple ſtanding about 410. yeares, the other 420. others thinke in outward Magnificence, the Temple of *Zorobabell* being much adorned by *Herod*, and ſome ſay newly edified: But this is confeſſed by all Chriſtians that in regard that Chriſt who was greater then *Solomon*, came into the ſecond Temple in his perſon, and from thence cauſed the Law to goe forth, and the word of the Lord from Jeruſalem into all Nations, therefore the glory of the Temple of *Zorobabel* though the Foundation were meaner, yet the glory of the ſecond houſe was far greater then the former. Ier. 8. 6.

And this is beyond diſpute, that where the Lord Jeſus comes to dwell in any ſoule, Family or Nation, the glory of this Spirituall Temple is greater then either that which was in the Temple of *Zorobabell*, or that of *Solomons*, as far as the Soules of men are above Beaſts, and living ſtones above lime and morter.

Information that Jeſus Chriſt is the the true Meſſiah, though there be many other arguments that are invincible, and undeniable, from his names, his attributes, his

privi-

priviledges, his workes, all which declare him *mightily to be the ſonne of God*: Yet theſe reaſons which are drawne from the circumſtances are not contemptible; as from the place of his birth, *thou Bethelem art not the leaſt among the Princes of* Judah, ſo from the time of his comming as the number of *Daniels weekes till the Meſſias be cut off*, and as many as argue from this place that Chriſt is the *Meſſiah*, becauſe he is promiſed to come dureing the ſecond Temple.

Mat. 2. 6.

Dan. 9. 26.

2. If Chriſt when he comes, makes all ſhakings to end in glory and Reformation, then it ſhewes us, who are the troublers of this Land and of all Chriſtendome, they that ſhuffe out, keepe out Chriſt, out of the ſoules of men in any Nation. they are the men that *breake the ſtaffe of bands, and cut aſunder the ſtaffe of beauty*, becauſe Chriſt is kept out, therefore peace cannot enter in; and when a people *in their ſoules loath God, my ſoule ſaith Chriſt ſhall abhorre them.*

Zach. 9. 7. 10.

2. *Vſe* by way of councell and exhortation, if you believe that it is Chriſt alone, *who can heale the Nations*, who can heale our ſoules, and heale our Land; then ſuffer me to tender two great requeſts, and deſires to you all, from him *who is the deſire of all Nations.*

1. That you would make the Lord Jeſus Chriſt, the deſire of your owne perſons: Oh! That you all that have heard this Day ſo much of Chriſt, would bee willing to entertaine him, that you would go home to your cloſets and ſay to the Lord, *the deſire of my ſoule is after thee, with my ſoule have I deſired thee in the night*: Where can you place your deſires better? Looke over all the World, ſee if there bee any like him, that is ſo good in himſelfe, that hath beene ſo good to you, that can doe you ſo much good, that can reſolve all your doubts anſwer all feares, ſecure you in all dangers, that can content you whil'ſt you live, comfort you when you dye, raiſe you when you are dead; that come what will come, in all changes *can ſet you upon a rocke that is higher*

Eſa. 26

then

then all waves. Who would not love this King of Saints? What soule would not long for this desire of Nations. Did the church of the Jewes hunger and thirst, and wait, pant, long, nay even break out for the very longing after Christ? Her heart so full shee could hold no longer, Her love being smothered, *was a fire shut up in her bones*; shee must speake, and proclaime to all about her. *I charge you O yee Daughters of Jerusalem, if yee find my beloved, whom my soule loveth, tell him I am sicke of love: O let him kisse me with the kisses of his mouth.* I care not how frowne, so my beloved smile, *though the watchmen that went about the City smote me, the Keepers of the Walls tooke away my vaile from me, yet I will not be beaten off, I will take no deniall, ile seeke him whom my soule loveth.* Did ever thy soule thus desire him? Then surely, *the Lord whom you seek, will suddainely come into his Temple.* Our light is clearer, our affections should be the warmer. If you would have Christ to open the Gates of Heaven to you, open your soules to him, *lift up your heads O yee gates, and bee yee lift up yee everlasting Doores, and the King of glory shall come in*: make him to be your end, his spirit your Councellor, promote his honour with your shame; his advantage with your owne losse, make it your serious businesse to stoope to him to him, to walk with him to lift him up in your own harts above your selves, and above all creatures; that to you *to live may be Christ*, that you may say, *whom have I in heaven but thee, & whom can I desire on earth? in comparison of thee.*

Psal. 42. 1.
Psal. 19. 20.
Cant. 5. 8.
Grandis res petitur, opus est verecundia commetari precem, commendare petentem, *Bernard in loc.*
Mal. 3. 1.
Psal. 24.
Phil. 1. 21.
Psal 73. 25.

2. Do not content your selvs to make *Christ* the desire of your owne soules onely, but the desire of your families, and of this Nation: but you will say, alasse, what can we doe to make Christ the desire of the Nation.

1. Doe what you can by way of supplication, he that stands at the doore and knocks, it is as easie with him to open the doore of a Nation to come in, as the heart of one person, therefore *for Sions sake never hold your tongue, yee that are the remembrancers of the Lord keepe not yee silence, give the Lord no rest till hee establish* England, and make this

poore Iſland a praiſe of the Earth, pray for the King, that the Lords anointed, the deſired of our Nation may ſo turne in peace, triumphing upon the wings of the prayers of the Saints, that as *Ambroſe* ſaid to *Monicha* concerning *Auſtin*, that a ſon of ſo many prayers ſhould not periſh, ſo the Lord would ſay to *England*, the Father of your Country, a Father of ſo many prayers; a King of ſuch ſtrong ſupplications ſhall not miſcarry. Oh that we could pray more for the ſoule of our Soveraigne, that the deſire of Nations might bee the deſire of his Royall ſoule. And pray for the great Aſſembly, that no fraud nor force may ever breeke that in peices: which though God hath *broke the yoke of our burden, and the rod of our oppreſſors.* Eſa. 9. 4.

Helpe on this great worke of bringing Chriſt to the Nation by a *reall, perſonall Reformation*, let Chriſts ſpirit prevaile with you, raigne over you: Be you tranſformed into the Image of Chriſt, when others manifeſt their diſtempers, ſhew you forth the graces of him that hath called you *out of darkeneſſe; into his marvelous light*; Wee wonder that Reformation ſticks ſo long in the birth: That the wheels of the Charet are ſo long in comming. But wee take not notice that the greateſt impediment doth often lie within us; What ſhould an impure people doe with pure Ordinances. Surely if perſonall Reformation went on faſter, publike Reformation would be ſwifter, it would come flying upon the wings of Eagles, and cover our Land as water doth the Seas.

But eſpecially the deſire of all Nations ſends theſe two great Petitions unto you, the heads of our Tribes; the Elders of our Iſrael.

1. Make Chriſt the deſire of your owne perſons, and be Reformed your ſelves, whom God hath called to Reforme others. The eyes of all Inhabitants of the Land, and of a great part of Chriſtendome are upon you, many watch for your halting, many pray for your ſtanding: you are in the hearts of many thouſands *to live and die*

with

with you. The good or evill you now do is likely to live many ages, and when you are dead and gone, and to follow you to judgement. You are not now your own, you have given up your selves to the service of the publique. *seeke not your owne things, but the things of Christ*; make Christ to be desired, and the beloved of your soules drive no designe so much, as how to exalt Christ, and he shall make you an eternall excellency, the jo of many Generations. And though others prove faint and false, yet you that have engaged the publique faith, *be yee faithfull unto death, and God shall give you the Crowne of life.*

2. Doe your utmost to make Christ the desire of our Nation, the way to save the Kingdome is to set up *Christ* in the soules of the Inhabitants: If you say what can we do? Give me leave to answer.

The onely maine Cordiall to cure *England*, is to set up a learned, pious, faithfull, and painfull ministery that may not preach themselves, their own parts, or with the *enticing words of mans wisedome, but with demonstration of the spirit, and of power*: commending themselves to every mans conscience in the sight of God. The Lord hath given his word make it your care *that great may the multitude be of them that publish it*, be pleased to consider

1 Cor. 2. 4.

2 Cor. 4. 2.
Psal. 68. 11.

First, Christ is yet unknowne to many great parts of our Nation, and where he is undiscerned, he cannot be desired. Secondly, whiles his beauty is not revealed, the *way of truth is evill spoken off*; and the practice of Christianity as much derided as if we lived among Heathens. It being the great sin of the World to speake evill of things they know not, and to condemne truth unheard; and from what parts of the Land are the Papists, and Atheists risen up in Armes but from those darke corners where the light of the Gospell hath little shined? and then justly may these parts leave scourges in the Kingdom, which the Kingdom hath so long resolved: Whiles you suffer them to be Christs foes, they will never bee your friends. Thirdly, consider that all Reformations

which have beene forced in the ground, have ever proved feigned in the iſſue. The Arme of fleſh may drive men to be Hypocrites, but the Arme of God muſt be revealed before they be drawne to be true converts. And the ſame grounds which perſwade men to hypocryſie when times goe well, will carry them to Apoſtaſie when times grow ill: and why hath our Nation ſo eaſily changed their Religion in ſeverall changes under King *Henry* 8. *Edw.* 6. Queene *Mary*, Queene *Eliz.* but becauſe Chriſt hath not been made the deſire of our Nation? therefore have the people of our Land here like *empty clouds bin arivē about with every winde.* It is the Spirit of the Lords mouth that muſt mainely conſume the ſon of perdition. And it is not an Army in each but the voyce that ſpeakes from Heaven, which makes way for Chriſt, that the deſire of all Nations may come.

2 *Theſ.* 2. 8.

Laſtly, to cloſe all with a word of comfort: however God may deale with us in our daies, yet here is a ground to expect that glorious daies ſhall come hereafter, for Chriſt muſt come to bee the deſire of all Nations: and as the Ancient prove by Hiſtory of the Church during the ſecond Temple, this prophecy was not fulfilled, ſo by the ſame Argument of the Hiſtory of the Church ſince may we prove, that this promiſe hath not yet attained his full accompliſhment. It is true Chriſt hath ſhined forth in his glory into many parts; brought in many Kingdomes and Nations: yet conſider how the Chriſtian World hath beene in moſt ages yet over-clouded, ſo that we have cauſe to pray, *O Lord returne for thy ſervants ſake, the tribes of thy inheritance,* The people of thy holines have poſſeſſed it but a little while: our adverſaries have troden downe thy ſanctuary. For the firſt 300. yeares, the Church had her garments rowled and dyed in bloud, and not long after the Romane Empire began to be broken, firſt with inward diviſions, after by forraigne invaſions on all ſides; Then begun Antichriſt to riſe, and after to reigne: when that which hindred was

Eſay 63. 18.

Roma aliis Orbis partibus imperans ſeipſam terre non valens, ſe ſua magnitudine fregit. Auguſt: de civ. l. 18.

was taken away, and ſince that time what ſad ſtormes have been upon the Nations, all Ages can witneſſe. I conceive that few will believe that during Antichriſts riſe, and raigne Chriſt could be the deſire of all Nations: and ſince that time his ruine is by degrees, and we cannot yet ſing that ſong in ſenſe as done univerſally, which we ſee by faith, *Babylon the great is fallen, is fallen.* Beſides the many promiſes by the Prophets concerning the extent and viſible excellency of Chriſts dominion, which ſeeme yet to waite for a further accompliſhment. Adde to theſe; the expreſſe promiſe of the calling in of the Jews: and the bringing in of the fulneſſe of the Gentiles, with the glory that ſhall ſucceed, *Rom.* 11. 25. And in thoſe dayes, and much more in theſe times, wherein we are ſure we are nearer the performance by more then 1500. yeares. God may ſay, I would not that ye ſhould be ignorant of this *myſtery*, that blindneſſe in part is happened unto Iſrael, untill the fulneſſe of the Gentiles bee come in. And therefore wee have the greater cauſe to follow our God with all poſſible importunities, that in all theſe ſhakings of the World, he would prepare our way for the deſire of all Nations to come, and fill our ſoules, our Land, and the whole World with the admiration of the brightneſſe of his riſing: that all the Kingdomes of the Earth *may become the Kingdomes of Jeſus Chriſt*, that after all theſe ſhaking times there may come times of refreſhing, that all our ſinnes, ſorrowes, feares, our diviſions, our diſtractions may be for ever done away. That the Lord may be one, and his name one all the world over. Even ſo come Lord Jeſus Chriſt, come quickly.

Mr. *Mede* in the Apoſtaſie of laſt times.

Dan. 7. 27.

FINIS.

ERRATA.

PAge 2. line 22. thoſe *read* theſe ſhowers. p. 3. l. 16. yet r. yea. l. 26. r. upon p. 5. l 32. after build, r. in the ſecond year of Darius, &c. to mundi, 3493. 4. when they &c. p. 8. l. 7. or, r. are. p. 10 l 24. p. r. have ſaid. p. 17. l. 12. r. was. l. 22. r. diddeſt. l. 35. r. who have. p. 18. l. 9. r. was, l. 17. dele nu. p. 29. l. 30. r. receive. p. 27. l. 15. r. the face, l. 21. r. myſtery. l. 23. r. heart. in marg. dele Chriſte. 1. hp. 10. r. Iſa 10. p. 28. l. 23. r. out witte. p. 30. l. 8. r. death we know not. p. 32. l. 24. r. was made. p. 34. l. 20. r. Iſrael. p. 38. l. 25. r. differences. l. 28. r. that this. l. 33. r. primæve. p. 39. l. 10. r. throne. p. 42. l. 21. r. 10. p. 47. l. 14. r. affliction.